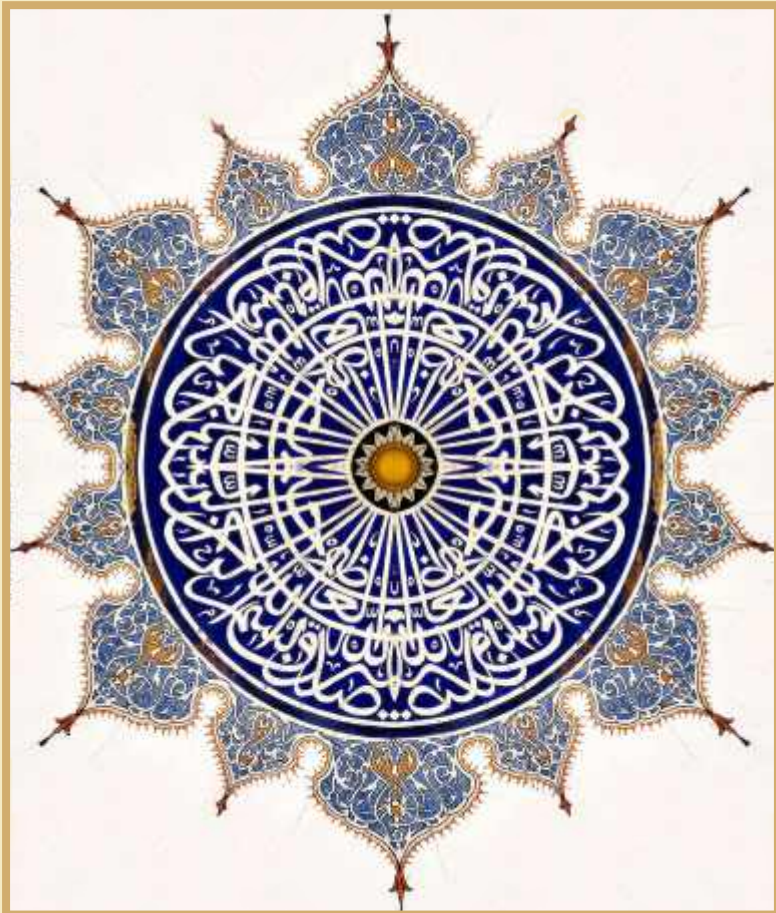


Islam in the Contemporary World

# A New Narrative

Zafarullah Khan





Islam, the last mercy of the Lord for mankind, has become a tool for exploitation, poverty and even homicide through acts of terror. My conclusion is that Muslims are stuck to the past and, because of that position, they have failed to create a truly Islamic modern existence even though Islam could have led the development of such an existence if it had been properly understood and practiced by its followers.

The lack of real *ijtehad* has deprived Muslims of living a peaceful and prosperous life, and with that, the opportunity to achieve their full potential. As Muslims we have to decide how we want to be in this world. We must determine, through actions and deeds, what kind of people we are to be.

So, let the Muslims arise out of deep slumber and reform themselves for a better living or wait until Allah brings about His decision (Quran 9:24) and His decision may not be to our liking (whether further tribulations or substitution with a new people).



# **Islam in the Contemporary World**

## **A New Narrative**

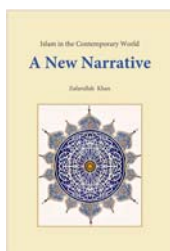
**Zafarullah Khan**



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## Prelude to the Symphony of Being

### With Patients Ears Attend

Islam is the most recent (and final) revelation of divine guidance provided for humanity to shape their individual as well as collective lives. Its promise of peace and prosperity led to the formation of a pure and sublime community over 1400 years ago. In this setting, Muslims created an excellent and unmatched civilization that pushed the frontiers of human existence, knowledge and development. This community remained a beacon of light for humanity for almost a millennium. The world was watching this glorious civilization, embracing its discoveries of intellect and practice, but in meantime the civilization faltered, and Muslims slept. During this deep slumber, the Muslims, looking to their glorious past, cried: Our father was King. This claim did not and does not help the Muslims' current situation at all. Past glory does not negate the need for ongoing growth and development. Muslims need to carry out a serious introspection and generate fresh ideas that will result in the creation of a new world. It is imperative for their survival, and to avoid the stagnation of a living death. In this book, you will find my dream of such a new world.



I began studying Islam at a very young age in a *Madressa* in the far off area of Multan, and my effort still continues. With the passage of time, the beautiful truth of Islam began dawning upon me and at the same time, I became convinced that the existing conservative interpretation of Islam was not only anachronistic but also anti-human and anti-development. Islam, the last mercy of the Lord for mankind, has become a tool for exploitation, poverty and even homicide through acts of terror. My conclusion is that Muslims are stuck to the past and, because of that

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position, they have failed to create a truly Islamic modern existence, even though Islam could have led the development of such an existence, if it had been properly understood and practiced by its followers. The lack of real *ijtehad* has deprived Muslims of living a peaceful and prosperous life, and with that, the opportunity to achieve their full potential.

---

The idea of writing a new narrative of Islam was the basis of a lecture I delivered in 2003 before a gathering of *Ulema* at International Islamic University, Islamabad and expanded version of this lecture was first published in Urdu (2004) and then in English (2008). When the government of Pakistan was developing a New Action Plan to fight extremism in Pakistan in 2014, there was a general consensus of the need to develop a counter-narrative of Islam to curb the fanaticism, extremism and terrorism in Pakistan (and the world) as, unfortunately, Islam was (and is) being misused by certain extremist elements as justification for their ideology of terror. So far that counter-narrative has yet to appear. This book is my humble endeavor toward this objective, an endeavor informed by 40 years studying Islam, a study that continues to occupy my thinking (and my heart) every day and every night.

---

This book is divided into two parts: Part I is a description of the past and Part II examines the present and the future. In Part I (chapters one to five), I have tried to go through a process of historical deconstruction to gain a clear understanding of the past, so that we can begin to reimagine the future. In Part II (chapters six to twenty-three), I present a scheme of restructuring Islamic thought and Muslim societies.

The following is a brief summary of the content of each chapter that illustrates the structure of my reasoning and the foundation for creating a new Islamic narrative:

## Prelude to the Symphony of Being

**Chapter One:** The life of the universe springs from movement; there is death hidden in the static state. However, change and constancy co-exist in nature; hence, the perpetual interdependence of change and constancy maintains equilibrium in life. And the principle of movement in the structure of Islam is *Ijtihad*.

**Chapter Two:** Muslims responded to every challenge in the past in light of the golden principles of change and struggle. That is how they significantly contributed to the evolution of mankind in every field of life.

**Chapter Three:** Islam provided the spiritual basis and intrinsic motivation for sublime values. Islam urged the study of nature, not its worship, which had been the practice. This led to scientific thinking, which, in turn, resulted in great advancements in knowledge, knowledge that spread throughout Europe and ignited the European Renaissance.

**Chapter Four:** Early Muslims met the challenges of their times with great success. They held sway in the civilized world. Then, gradually, they declined, ultimately falling into a deep slumber and the Europeans, using the foundation of Muslim knowledge, built empires that would rule the world to this day. The scientific revolution created a paradigm shift and the Age of Enlightenment brought a new social order. Yet, throughout these advancements, Muslims remained in their slumber.

**Chapter Five:** Muslim civilization is under threat. This is not sudden, nor is it unexpected. This was bound to happen because the physical world is governed by natural laws. Muslims have not obeyed these laws and so they are at the lowest ebb of their existence, their pride broken.

**Chapter Six:** This world is not vain but purposive and there is a divine guidance for mankind; however, the majority of Muslims are forgetful of this paradigm. One group holds that this life has no purpose; the other group has many gods to obey; still another group holds that all human pleasures are a sin. Muslims need to develop a correct paradigm and then

## Islam in the Contemporary World: A New Narrative

consider the demands that this paradigm makes upon them.

**Chapter Seven:** There are only two authentic sources in Islam: the Quran and the *Sunnah*. Shariah is based on the Quran and the *Sunnah*, whereas *Fiqh* includes interpretations of the Quran and *Sunnah* according to circumstances. Shariah cannot be changed but *Fiqh* can. Contemporary Muslims place more emphasis on *Fiqh* than on Shariah. Furthermore, too much emphasis on *Fiqh* has generated a legalistic view, ignoring Islam's moral, social and spiritual aspects.

**Chapter Eight:** Islam means peace and submission to be achieved through submission to the will of Allah. Islam has a few fundamental articles of faith and a few mandatory rituals. The objectives of Shariah include the protection and preservation of religion, life, mind, honour, family, wealth and justice. There are certain core ethical and legal teachings to be followed. Muslims have to focus on the basic teachings only.

**Chapter Nine:** Rationality distinguishes humanity from the rest of creation. The Muslim tradition subsumes reason within revelation and considers reason as part of a larger reality. However, the general attitude of many Muslims is irrational and unbalanced, and Muslims have disturbed the order of precedence. Muslims need to rid themselves of this irrational behavior.

**Chapter Ten:** Islam does not allow any division between the material and moral, and the mundane and spiritual. Muslims have abandoned the Islamic concept of *Deen* and have instead adopted the concept of renunciation and stoicism. Muslims have to put an end to the separation between the temporal and the spiritual; otherwise, they cannot progress.

**Chapter Eleven:** Islam transformed the semi-tribal or hereditary political systems into a consent-based system (*Shura*). After the four-guided Caliphs, the Muslim rulers again set up despotic dynasties. This historical context has led to distorted religious-political thinking; some

## Prelude to the Symphony of Being

scholars dispute this original democratic principle and propagate an unreal idealism to have an all-powerful Khalifah. Muslims need political organization that is participatory.

**Chapter Twelve:** Our Madaris have played a wonderful role in transferring to us traditional Islamic knowledge. The circumstances and conditions have now changed. Muslims must also change to catch up with the times. Our religious educational system needs to be revamped; its curricula and teaching methods require urgent rectification to save Muslims from further intellectual starvation.

**Chapter Thirteen:** The state of science in the Muslim world today is dismal. Muslims countries have 530 scientists per one million while Japan has 5,095 per million. 194 Jewish scientists have been awarded Nobel prizes, whereas only two Muslims have been awarded Nobel Prizes and both of them are settled in the USA. Muslims need to focus on science and technology, if they want to gain a respectful status in the world.

**Chapter Fourteen:** Muslims, in general, are on a moral decline even though they claim to follow the Prophet Muhammad (PBUH) who had the highest manners. Man's greatness is not measured by his education, wealth or rank, but by his high manners. Muslims need to launch a movement to develop higher ethical values.

**Chapter Fifteen:** Islam teaches us respect for the inherent and inalienable dignity of mankind, but Muslims have developed a negative approach to the modern movement of human rights. Muslims can have a selective approach by disagreeing with those norms that are contrary to their belief system and positively accepting all those that are in conformity with it.

**Chapter Sixteen:** Women make up half of humanity but, unfortunately, the attitude of Muslims towards women is mostly un-Islamic and conservative, even medieval. During the golden era of Muslim

## Islam in the Contemporary World: A New Narrative

civilization, women participated effectively in the social and cultural life of the Muslim community. Contrary to this, modern Muslims have ostracized women from Muslim society. Muslims have to change their attitude, as it is simply untenable.

**Chapter Seventeen:** In classical Islamic literature, non-Muslims living in a Muslim state are called *dhimmi* or those who are under protection of a Covenant. The Quran sanctifies universal religious unity without any animosity, thus putting an end to fanaticism. Do Muslims treat minorities in their countries like this today? The answer is an emphatic: 'NO' this has to change.

**Chapter Eighteen:** Most Muslims are living a life of slavery of one form or another. The religious class is tied to the distant past; it thinks that everything that comes from the West is *Kufr*. The educated segment of the Muslim population is a blind slave of Western civilization. Muslims need to abandon this thinking, to adopt what is good and to give up what is bad and try to take up intellectual leadership of the world.

**Chapter Nineteen:** Islam emphasizes Shariah and *Tazkiyah-i-Nafs* or *Tasawwuf* (Sufism). Sufism, under alien influence, formulated doctrines that are not compatible with Islamic spirituality and due to this, Muslims tilted towards asceticism and irrationality. However, genuine Sufism can help in this modern world, where people are obsessed with money, possessions and physical comforts.

**Chapter Twenty:** Large Muslim communities live in non-Muslim countries. Modern citizenship demands adherence to the laws of the land in which one resides and solidarity with all fellow citizens. Muslim residents of Western states have to accept their brand of political liberalism. The doctrines of *Dawah* and *Maslaha* demands goodwill and sincerity towards wider society. If Muslims feel persecution in a non-Muslim state, they can immigrate to an Islamic state.

**Chapter Twenty One:** Some Muslims argue for one *Khilafat* for the whole Muslim *Ummah*; however, Islam does not command a universal *Khilafat*, which is a product of history. Muslims are the *Khalifah* of Allah on earth. Historically, there was not a monolithic Muslim Caliphate since the *Khilafat-i-Rashida*. The struggle for a universal Muslim Caliphate is an unrealizable romantic notion especially in the context of modern nation-states. The desire for unity within the Muslim *Ummah* can be realized by establishing the Commonwealth of Muslim States.

**Chapter Twenty Two:** A lot of Muslim blood has been shed in the name of Jihad. Jihad is, in fact, a life long peaceful struggle against evil at all levels. Jihad also means, in very specific circumstances, an armed struggle to avoid persecution. Only a Muslim state has the right to declare jihad in self-defence; groups or individuals acting independently of the government do not have this right. When groups or individuals operate freely to wage jihad, their actions amount to anarchy and *fitna*, an act worse than homicide.

**Chapter Twenty Three:** Some principles of Islam are of a permanent nature; Islam provides the concept of *ijtihad* to keep pace with the onward march of human civilization. Shariah provides basic principles, which must be interpreted by means of *ijtihad*. The whole Muslim *Ummah* is undergoing a period of intellectual decline that must be reversed. Today Muslims need a total *ijtihad* that will lead to a wholesome reconstruction of religious thought based firmly in Islam's basic teachings, but also mindful of the developments of the last five hundred years.



This is a question of life and death for Muslims. I have great belief in the Muslim people and the Islamic faith. I believe, with knowledge and right-sited faith, we can be the people we once were, the people Allah always intended us to be, and I hope this book will be a part of our journey

## Islam in the Contemporary World: A New Narrative

to that destination.

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*Islam in the Contemporary World: A New Narrative* is in fact an effort to regain the lost narrative.

میں کہ میری غزل میں ہے آتشِ رفیعہ کا سراغ  
میری تمام سرگزشت کھوئے ہوؤں کی جستجو

*I whose ghazal reflects the flame that has been lost,  
All my life I pined after the type of men that exists no more*

Iqbal, n.d.

---

I am grateful to a number of people who have assisted me in this project. My gratitude extends to Saif Ullah Bukhari for assisting me in research, to Shoaib, Shariq, Umer, Shabih, Akhtar and Uzma for proofreading and to Ahmad Javaid and Waqar for very insightful discussions. My learned friend Tina Richardson deserves my extreme gratitude for editing the manuscript with great dedication. I am also thankful to Dr. Inam-ul-Haq Javed for publishing the book.

May Allah accept this humble effort in the cause of reform and revival of the Muslims, for a better Pakistan and a better world.

**Zafarullah Khan**

August 2016



**Part One**  
**My Father Was King**



-

Islam is the final revelation of divine guidance provided for humanity. It led to the formation of a sublime community, which created an excellent civilization that pushed all the frontiers of human existence. Muslims remained a beacon of light for mankind for almost 1000 years. The world was benefiting from their glorious civilization, but the civilization itself faltered, and the Muslims gradually went into trance. During this deep slumber, the Muslims, looking to their glorious past, cry:

Our father was King:

پدرم سلطان بود



# 1

## I Am If I Move

*The disintegrating river-bank said: Though long have I lived  
Alas I have not discovered who I am  
An ecstatic wave rippled past swiftly and said  
I am if I move: If I move not, I die!*

Iqbal

### Movement

In 1972, when I was in the sixth grade, one of my respected teachers read aloud this poem by Iqbal (2002) to us.

#### چاند اور تارے

تارے کہنے لگے قمر سے	ڈرتے ڈرتے دم سحر سے
ہم تھک بھی گئے چمک چمک کر	نظارے رہے وہی فلک پر
چلنا، چلنا، مدام چلنا	کام اپنا ہے صبح و شام چلنا
کہتے ہیں جسے سکوں، نہیں ہے	بے تاب ہے اس جہاں کی ہر شے
تارے، انسان، شجر، حجر سب	رہتے ہیں ستم کش سفر سب
یہ سفر کیا	ہوگا کبھی ختم
گی نظر کیا	منزل کبھی آئے گی
اے مزرع شب کے خوشہ چینو!	کہنے لگا چاند، ہم نشینو
یہ رسم قدیم ہے یہاں کی	جنہش سے ہے زندگی جہاں کی

ہے دوڑتا اشیہ زمانہ      کھا کھا کے طلب کا تازیانہ  
اس رہ میں مقام بے محل ہے      پوشیدہ قرار میں اجل ہے  
چلنے والے نکل گئے ہیں      جو ٹھہرے ذرا، کچل گئے ہیں  
انجام ہے اس خرام کا حسن  
آغاز ہے عشق، انتہا حسن

*Being afraid of the breath of the morning,  
The stars said to the moon:  
The sky has still the same old scenes to show;  
Tired and weary we are due to constant shining,  
Our job, every morning and evening, is to be on the move,  
To be on the move, to be on the move, to be on the move constantly.  
Every atom in this Universe is restless,  
What is called peace and tranquility is traceable nowhere,  
Every thing is under the stress of motion,  
Whether stars or human beings or trees or stones-everything.  
Would this journey ever come to an end?  
Shall we ever arrive at our destination?  
Replied the moon, O companions',  
O the beneficiaries of the farm of night!  
The life of the Universe springs from the movement,  
This is an ancient practice here,  
The charger of the time is on the run,  
Being lashed upon by an urge for a fresh achievement,  
To halt on this path is inopportune;  
There is death hidden in the static state,  
Those on the move have gone ahead,  
And those who halted a bit have been trampled.  
The achievement of this move is beauty,  
Love is its beginning but ultimate beauty is its goal.*

My tender mind did not understand the sublime meaning of this beautiful poem. Still, I committed to memory its lyrics and verses. The commanding and motivating voice of my teacher has continued to echo in my mind as its meaning and significance have grown in my soul.

When in a Madrassah, I started studying philosophy and logic; the first book that we read was *Issa Ghouji*.<sup>1</sup> One of the philosophical postulates in the book reads: ‘The Universe is ever changing’.<sup>2</sup> *Issa Ghouji* was following the footsteps of Heraclitus<sup>3</sup> who rightly said, ‘Everything changes and nothing remains still and one cannot step into the same river twice’.

My young, impressionable mind found the unusual name of the book rather funny, but this postulate made me think seriously about the universe that is ever changing, ever expanding. Throughout my life, I have been striving to fully appreciate these universal concepts of movement and change, yet just as I am beginning to catch on, something has already changed. After forty years of conscious being and practical experiences of life, I have come to the conclusion that change is the very essence of the universe and that we must all strive to keep pace.

سکون محال ہے قدرت کے کارخانے میں  
ثبات ایک تغیر کو ہے زمانے میں

*Rest is all but impossible in this workplace of nature  
Change alone is changeless in this world.*

Iqbal, 2002

The Quran upholds this principle of perpetual change.

---

<sup>1</sup> *Issa Ghouji fi- al-Mantiq* is a commentary on Porphyry's *Isagoge*, a treatise on logic. It was written by Athir-ud-din Abhari, an Iranian philosopher who died in AD 1265 Azerbaijan. This book is part of the curriculum in religious Madaress on the Indo-Pakistan subcontinent. The book was the standard textbook on logic throughout the Middle Ages.

<sup>2</sup> *Al-aalam-o-mutaghayyair-ruun*.

<sup>3</sup> Heraclitus of Ephesus (535–475 BC) was a pre-Socratic Greek philosopher, a native of the Greek city Ephesus, Ionia, on the coast of Asia Minor. Heraclitus was famous for his insistence on ever-present change as being the fundamental essence of the universe.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every day in new Splendour doth He shine!

Quran 55:29

The world is never in one particular state. Every moment its state is changing and the Creator moulds it into a new form, different from all its previous forms.

يُغَلِّبُ اللَّهُ اللَّيْلَ وَالتَّهَارُوتَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

*It is Allah who alternates night and day; there is indeed a lesson in this for those who possess insight.*

Quran 24:44

These verses clearly point out the self-evident truth that in the universe, the fundamental principle is motion, not inertia. There is a perpetual onward movement and a constant, creative flow. There is no, halt nor stop. Time is always moving ahead, every moment is new and every moment ushers in a new world. The universe is moving and moving, always moving; it has no obstacles in its way, and it has no exact division of past, present and future. Modern science bears testimony to this fact with the discovery that matter is not constant but always in a state of flux, but the foundation of our knowledge of the changing state of the universe comes from Allah who has instructed us that change is the only constant. The Creator also informs us that only men of insight will understand the state of change. In other words, the unwise remain static, happy with the present state of things and do not keep up with ever-changing time and ever-unfolding change; they are without insight and understanding.

To gain that understanding, we must accept the nature of change. Every change, a moment ago, was constant. Constancy is as essential for change as the past is essential for the present. That is why both change and constancy (stability) co-exist in nature. It is an eternal law that states



permanence and change must co-exist. To live only in stability is to be static, prone to annihilation; simultaneously, to adopt change thoughtlessly is unhinging. If a man remains chained to stability and does not keep up with the ever-occurring change, he will become a relic of the past, a fossil at best. If he were to side with only change, he would be severing his beneficial ties with the stability of the past. From this body of evidence, we can deduce that stability and change are the two absolute facts of the universe. Their perpetual mutual interdependence maintains equilibrium in human life.

This change, in both human and ethical contexts, has a specific purpose and special meaning: to filter human experiences. Through this mechanism, nature puts mankind on trial, separating the ‘useful’ from the ‘useless’. The Quran speaks clearly to this point.

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

*We alternate these days of varying fortunes among mankind so that Allah may know the true believers and take witnesses ‘to the truth’ from among you. For Allah does not love the unjust people.*

Quran 3:140

This verse makes it amply clear that only those who keep up with change will survive. Iqbal explained the concept of movement that is the continuation of the personality in terms of *Khudi* (the self or Ego).

*Personality is a state of tension and can continue only if that state is maintained. If the state of tension is not maintained, relaxation will ensue. Since personality, or the state of tension, is the most valuable achievement of man, he should see that he does not revert to a state of relaxation. That which tends to maintain the state of tension tends to make us immortal. Thus, if our activity is directed*

*towards the maintenance of a state of tension, the shock of death is not likely to affect it.*<sup>4</sup>

He gives the reason for movement in this couplet (Iqbal, 1923):

ساحل افتادہ گفت گرچہ بے زیستم  
ہیچ نہ معلوم شدہ آہ کہ من کیستم  
موج زخود رفتہ، تیز خرا مید و گفت  
ہستم اگر می روم گر نہ روم نیستم

*The disintegrating river-bank said: Though long have I lived  
Alas I have not discovered who I am  
An ecstatic wave rippled past swiftly and said  
I am if I move: If I move not, I die!*<sup>5</sup>

## Struggle

This constantly occurring change demands our attention and our efforts, each and every moment. *Ibn Miskawaih*,<sup>6</sup> a great Islamic philosopher and scientist, said that the struggle for existence continues in the universe both at personal and collective level. In this struggle only the fittest survives. These are the same principles, which Charles Darwin<sup>7</sup> has described as 'the struggle for existence' and 'the survival of the fittest'. We, as Muslims, do not subscribe fully to the biological

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<sup>4</sup> Iqbal, Introductory Note to 'Secrets of the Self-Asraar-e-Khudi.

<sup>5</sup> Because a ripple cannot exist unless it moves. So that is the secret of existence: movement, not rest, like the river bank, which is just sitting there, dying away.

<sup>6</sup> Ahmad Ibn Muhammad Miskawayh, (932-1030) was a prominent Persian philosopher, scientist, poet and historian from Ray, Iran.

<sup>7</sup> Charles Robert Darwin (AD 1809 – AD 1882) was an eminent English naturalist who achieved lasting fame by convincing the scientific community that species develop over time from a common origin.

interpretations of these principles. However, we observe every day the practical applications of these principles at human and ethical levels. The peoples who do not develop or evolve spiritually and materially are wiped out from the face of the earth. The communities that are devoid of ethical behaviours simply perish.

The history of mankind and the prophets, as described by the Quran, is a reliable witness to the fact that the development and survival of humankind lies in constantly struggling for and upholding high moral values. The Quran emphatically declares:

كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزُّبَدُ فَيَذَنُهَا جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

*This is how Allah determines truth and falsehood. The scum disappears like the foam on the bank and that which is useful for the man remains on the Earth.*

Quran 13:17

What a beautiful principle! Worthless things, the scum, the useless, vanish. Things useful for humanity exist and the things useless for humanity vanish. If a person is or becomes scum, he is annihilated and if a person carries profit for mankind, he becomes eternal. Similarly, if any race, nation or religion becomes useless for humanity, it is wiped out from the annals of history, and if any nation, race or religion is useful for humanity, it will last as long as it possesses usefulness. Hafiz Shirazi rightly says:

هرگز نمیرد آن که دلش زنده شد بعشق  
ثبت است بر جریده عالم دوام ما

*One, whose heart is filled by passionate love, becomes eternal. Since we are smitten by love of humanity, we shall live forever on the map of the world.*

The capability to live, the capacity to develop and survive, and the ability to achieve greatness are created in man by qualities and deeds whose detail is given by Allah: qualities such as knowledge, worship, truthfulness, honesty, love, service to humankind, justice, disdain for sin and other similar characteristics Allah has bestowed on humanity. For all these, there is an unjust opposite that Allah abhors. Truth is power and falsehood is weakness. Justice is strength and injustice is frailty. Only those people who are able to develop in themselves the strength and capability for life by acquiring the virtues of good deeds survive in this world. Allah says in the Quran:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

*We had prescribed in the Book of Psalms, after the reminder and admonition that those of our creatures who are good, will in the end rule the Earth.*

Quran 21:105

The 19<sup>th</sup> century German philosopher Freidrich Nietzsche<sup>8</sup> states the concept this way: whatever furthers life, whatever enhances life, is useful, the rest is rightly condemned to the dustbin of human history. There is even no dirge in the annals of human history for what is worthless for mankind.

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<sup>8</sup> Friedrich Wilhelm Nietzsche (AD 1844 – AD 1900) was a German philosopher, cultural critic, poet, composer, and Latin and Greek scholar. The will to power is perhaps the key concept in Nietzsche's philosophy. So in Beyond Good and Evil §13, Nietzsche says 'A living being wants above all else to release its strength; life itself is the will to power'. And he claims that 'all animals... strive instinctively for an optimum combination of favorable conditions which allow them to expend all their energy and achieve their maximum feeling of power' (On the Genealogy of Morals, III §7).

It becomes abundantly clear from the above-mentioned traditions, both religious and secular, that in this world, only those peoples and religions survive that are beneficial to humanity, have the capability to live and possess the qualities of knowledge, truthfulness and an urge to serve mankind and dispense justice; nations and religions based on brutality, falsehood and disdain for mankind are wiped out by history. And people shall not be mistaken that their ethical and physical weakness will not extinguish them. They must know that the death bell tolls for them.

*And therefore never send to know for whom the bell tolls;  
It tolls for thee.<sup>9</sup>*

From the very beginning, the caravan of humanity has been moving along the track of time. If the pace of a people, race or nation slows down, the communities that are keeping pace with change shall leave them behind. The English romantic poet John Keats wrote:

*So on our heels a fresh perfection treads,  
A power more strong in beauty, born of us  
And fated to excel us, as we pass  
In glory that old Darkness.<sup>10</sup>*

If any weak, back-ward looking nation faces a crisis, the advancing nations may stop for a moment and may express their sorrow, but they then move on towards their destination. We observe the same in the mundane world. When a vehicle meets an accident, the other vehicles coming from behind stop for a moment and then begin moving towards their destination. The owl of Minerva must continue its journey even

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<sup>9</sup> John Donne, Meditation XVII.

<sup>10</sup> John Keats (AD 1795 – AD 1821) was an English romantic poet-Hyperion-A Fragment-Book II.

before dawn.<sup>11</sup> The words of Iqbal in the *Tipu ki Wasiat*<sup>12</sup> reflect this concept beautifully and encourage us to embrace the change Allah has placed before us.

تو رہ نورِ شوق ہے، منزل نہ کر قبول  
لیلیٰ بھی ہم نشیں ہو تو محل نہ کر قبول

*If you traverse the road of love, don't yearn to seek repose or rest:  
If Layla be your companion close that litter shun with great contempt.*

اے جوئے آب بڑھ کے ہو دریائے تندوتیز  
ساحل تجھے عطا ہو تو ساحل نہ کر قبول

*O streamlet, onward flow and get transformed to torrent strong and deep:  
If bank is ever on you bestowed, Abstain, flow on with mighty sweep.*

Iqbal has repeatedly insisted on the necessity and value of effort. Freedom is, therefore, a reward to be won.

میارا بزم بر ساحل کہ آن جا  
نوائے زندگانی نرم خیز است  
بدریا غلط و باموش در آویز  
حیات جادواں اندر ستیز است

*Take not thy banquet on the shore, for there  
Too gently flows the melody of life:*

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<sup>11</sup> The owl of Minerva takes its flight only when the shades of night are gathering: (Hegel, Elements of the Philosophy of Right).

<sup>12</sup> The Testament of Tipu Sultan. The poem in his book, Zarb-e Kalim'. Tipu was a princely Muslim ruler of Mysore. He was killed by the British colonialist on 4 May 1799 (aged 48) during the siege of the fort of Srirangapatna, present-day Karnataka, India.

*Plunge into the sea, do battle with the waves,  
For immortality is won in strife.<sup>13</sup>*

چکنم که فطرت من به مقام در نسا زد  
دل ناصبور دارم چو صبا به لاله زاری

*What can I do, for by nature I am not someone, who can live for long  
in one place!*

*My heart is restless, like the west wind in a field of tulips.*

نظر قرار گیرد به نگار خوبروئے  
تپد آن چو زمان دل من پی خوبتر نگاری

*The moment my eyes light upon a pretty face,  
My heart begins to long for one prettier still.*

ز شرر ستاره جویم ز ستاره آفتابی  
سر منزلی ندارم که بایرم از قراری

*In the spark, I seek a star, in the star a sun;  
I have no wish for a destination, for if I stop I die.*

چو ز باده بهاری قدحی کشیده خیزم  
غزلی دگر سراپیم به هوای نوبهاری

*When I get up, having drunk, a cup of wine matured by one spring,  
I begin to sing another verse, and long for yet another spring.*

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<sup>13</sup> Lala e Sinai-The word bazm has been translated as banquet which is generally associated with dinner. But bazm may or may not mean a dinner. It is a meeting of people for merry-making and enjoyment. If we take the meaning of dinner, then it would be improper to ask the people just to jump into the sea after having a good dinner. However, the poet gives a contrast between merry-making and doing battle with the waves and considers the latter act as proper for life for immortality lies in it.

طلبم نہایت آن کہ نہایتی ندارد  
بہ نگاہ ناشکیبی بہ دل امیدواری

*I seek the end of what has no end-  
With a restless eyes, and hope in my heart.*

Iqbal, 1923

## Of Islam

Both change and stability are essential for life. Change is good only when it is beneficial to humanity and only those nations which are equipped with knowledge and possess the desire to serve humankind survive.

As human beings, we must consider whether we are keeping up with the change of time and space. Do we have the knowledge we need to meet the demands of our age? Do we have the desire to serve humanity? Do we respond appropriately to contemporary challenges? This is exactly what the great modern historian Arnold Toynbee<sup>14</sup> calls the 'theory of challenge and response' in his monumental book 'A Study of History', in which he explains the rise and fall of nations throughout human history.

With individual civilizations identified as units, Toynbee presents the history of each civilization in terms of challenge-and-response. Civilizations arose in response to a set of challenges of extreme difficulty and creative minorities devised solutions that reoriented their entire societies. Challenges and responses were physical, as when the Sumerians exploited the intractable swamps of southern Iraq by organizing the Neolithic inhabitants into a society capable of carrying out large-scale irrigation projects; or social, as when the Catholic Church resolved the

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<sup>14</sup> Arnold Joseph Toynbee (AD 1889 - AD 1975) was a British philosopher of history and professor of International History at the London School of Economics and the University of London and author of numerous books.



chaos of post-Roman Europe by enrolling the new Germanic kingdoms into a single religious community. When a civilization responded to challenges, it grew. Civilizations declined when their leaders stopped responding creatively, and sank owing to nationalism, militarism and the tyranny of a despotic minority. Toynbee argues that societies die from suicide or murder rather than from natural causes, and nearly always from suicide (Toynbee, 1947). He sees the growth and decline of civilizations as a spiritual process and that man achieves civilization, not as a result of superior biological endowment or geographical environment, but as a response to a challenge in a situation of special difficulty which rouses him to make a hitherto unprecedented effort (Ibid. p.570).

Islam, being the religion of nature, advocates this philosophy. Iqbal says:

*As a cultural movement Islam rejects the old static view of the universe, and reaches a dynamic view. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles, to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change, which, according to the Quran, is one of the greatest "signs" of God, tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social sciences illustrates the former principle; the immobility of Islam during the last five hundred years illustrates the latter. What then is the principle of movement in the structure of Islam? This is known as Ijtihad.<sup>15</sup>*

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<sup>15</sup>The Principle of Movement in the Structure of Islam.

The question arises: how can we ensure that we catch up with change, that we are heading towards good and that we are beneficial to humanity. To achieve these purposes, we have to undergo a process of self-evaluation and self-reckoning.

Self-reckoning can be carried out in two ways: either we do it ourselves or we allow others to do it for us. Islam teaches us self-reckoning. Allah likes the act of self-reproach. Rather, Allah has sworn by it (Quran, 37:2).<sup>16</sup> It is an essential ingredient of the teachings of Sufis that every night, before we go to bed, we should assess and evaluate our activities of the day. We should evaluate ourselves at every step, at every moment.

The Sufis have two doctrines: (i) watching the steps and (ii) attentiveness.<sup>17</sup>

(i) Watch your Step! (*Nazar bar qadam*): Direct yourself constantly towards the goal. Watch your step also refers to watching circumstances, feeling when it is the right time for action, when it is the right time for inaction and when it is the right time to pause. Some have said that *Nazar bar qadam* is an expression that refers to the wisdom inherent in one's natural disposition.

(ii) Attentiveness (*Nigah dasht*): Struggle with all alien and weak thoughts and actions. Be always mindful of what you are thinking and doing so that you may put the imprint of your immortality on every passing incident and instance of your daily life. Be watchful. Be aware of what catches your attention. Learn to withdraw your

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<sup>16</sup> And those who drive away (the wicked) with reproach.

<sup>17</sup> These principles are part of eight principles developed by Khawaja Abdul Khaliq Gajadwani (died 1179), one of the great Central Asian Sufi teachers known as Khwajagan (the Masters) of the Naqshbandi order. These principles govern their Sufi practice and are called, "the Sacred Words" (*kalimat-i qudsiya*), or the "Rules" or "Secrets" of the Naqshbandi order. He received spiritual training from Yusuf Hamdani.

attention from undesirable objects. This is also expressed as be vigilant in thought and remember yourself.

This means that we have to be ever careful and watchful in every respect of our thought and action. This constant self-reckoning is the *sine qua non* for our survival as individuals and as a nation.

صورت شمیر ہے دست قضا میں وہ قوم  
کرتی ہے جو ہر زماں اپنے عمل کا حساب

*The people, who evaluate their activities in every age, are like swords in the hands of Destiny.*

Iqbal, 1935

Islam has accepted the dual principles of change and stability. In Islam, there are also certain doctrines that are *Muhkamat* (eternal), that are not subject to change with either the passage of time or space.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

*He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical.*

Quran 3:7

For example, belief in the Oneness of God, belief in the Prophets, belief that Muhammad (PBUH) is the last of the Prophets, belief in life after death, belief in the Quran, belief in reward and punishment, belief in the basic lawful and unlawful things of life. These are the eternal, immutable principles. There is no change in them. These fundamental articles of faith fulfill the demands of stability and provide a solid foundation for healthy human psychology and collective existence.

In order to keep pace with change, Islam has given us the concept of *Ijtihad*. The word *ijtihad* is derived from the Arabic word *jahada*, meaning struggle. Specifically, *ijtihad* means to ‘struggle with oneself’ through deep thought. *Ijtihad*, in Islamic law, means the independent or original interpretation of problems not precisely covered by the Quran, Hadith (traditions concerning the Prophet’s life and utterances) and *Ijma* (scholarly consensus). In the early Muslim community, every adequately qualified jurist had the right to exercise such original thinking, mainly *raay* (personal judgment) and *qiyas* (analogical reasoning), and those who did so were termed *mujtahids*. But with the crystallization of legal schools (madhhab) under the Abbasids (reigned AD 750 - AD 1258), the Sunnis (the majority sect within Islam) held at the end of the 3rd century A.H. that the *Gates of Ijtihad* were closed and that no scholar could ever again qualify as *mujtahid*. All subsequent generations of jurists were considered bound to *Taqlid*, the unquestioned acceptance of their great predecessors as authoritative, and could, at most, issue legal opinions drawn from established precedents. The *Shiites* (the minority sect within Islam) never followed the Sunnis in this respect and still recognize their leading jurists as *mujtahids*. Several prominent Sunni scholars, such as Ibn Taymiyyah (AD 1236 - AD 1328) and *Jalal al-Din al-Suyuti* (AD 1445 - AD 1505), dared to declare themselves *mujtahids*. In the 19<sup>th</sup> and 20<sup>th</sup> centuries, reformist movements clamored for the reinstatement of *ijtihad* as a means of freeing Islam from harmful innovations (*bid’ahs*) that had accrued through the centuries and as a reform tool capable of adapting Islam to the requirements of life in a modern world.<sup>18</sup>

Abiding by basic principles (Muhkamat), Islam commands us to respond to every new challenge by means of *ijtihad*. The Quran and Ahaadis<sup>19</sup> are to be explained and reinterpreted in every age. If we do not find guidance in the Quran or Ahaadis, then we are instructed to use our

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<sup>18</sup> Encyclopedia Britannica: *Ijtihad*.

<sup>19</sup> Ahaadith is plural of Hadith, the saying of the Prophet Muhammad (PBUH)

intellect and analogy. The Prophet had appointed Ma'az-bin-Jabal, a Sahabi (companion) of the Prophet, as the Chief Judge of Yemen, which had come under the political control of Madinah.

The Prophet asked Ma'az bin Jabal: 'Through what will you judge?'

Ma'az replied: 'Through the book of God'.

'And if you find nothing in the book of God?'

Ma'az went on 'I shall judge according to Sunnah (tradition) of God's Messenger,

'And if you find nothing in the Messenger's tradition (Sunnah),

Ma'az answered confidently, 'I shall not fail to make an effort (*ijtihadu*) to reach an opinion.'

This answer satisfied the Prophet, who concluded, 'Praise be to God who has guided His Messengers to what satisfies God's Messenger' (Abu Dawud).

It is abundantly clear from this Hadith that the Prophet visualized that, in the ongoing process of the development of human civilization, a time would certainly come when the Muslims would not be able to get direct guidance from the Quran or Sunnah. He, therefore, greatly appreciated *Ma'az bin Jabal's* reply that he would think independently (*ijtihadu*) to judge on matters, where the Quran and Sunnah were not helpful, keeping in mind the basic principles of compassion, justice, honesty, impartiality, and equality as laid down in the Quran. This is the origin of the concept of *ijtihad*.

Another Hadith is worth mentioning in this context. When the Prophet (PBUH) went to Madinah,<sup>20</sup> he did not like the process of pollination of date trees.

Talhah b. Ubaydullah narrates: I was with Allah's Messenger (PBUH), when we passed by some people who were tending the tops of their date

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<sup>20</sup> The city in the northern Saudi Arabia where the Prophet migrated from Makkah due to the persecution at the hands of the people of Makkah.

palms. He asked: 'What are these people doing?' (Some people) replied: 'They are pollinating the trees by bringing the male parts into contact with the female parts.' Allah's Messenger (peace be upon him) said: 'I do not think that this brings any benefit.' They were informed of this and abandoned the practice. Then Allah's Messenger (peace be upon him) was informed of their abandoning it and said: 'If that will benefit them, then they should practice it. Indeed, I only ventured a thought. Do not hold me account to what I think. However, when I speak to you about anything regarding Allah, then accept it, for indeed I never speak falsely about Allah the Almighty.' He also said: 'You know best the affairs of your worldly life' (Muslim, Hadith No. 2361-63).

This has given the concept of belief in the common prevalent good *Ma'ruf*. *Urf* is a custom, which is very well accepted by the collective conscience of the people and is a trusted tradition. In Arabic, a habit or custom that is widely accepted and respected is known as *Ma'ruf*. *Ma'ruf* is an Islamic concept, meaning that which is commonly known, understood, recognized, acknowledged, and accepted. *Ma'ruf*, in various forms, has been referred to in more than forty places in the Quran. According to the Quran and the Prophet (PBUH), whatever has been agreed or developed by the collective consciousness of mankind has to be accepted by Muslims as binding.

It can be deduced from these readings from the Quran and Hadiths that it is obligatory for all Muslims to acquire contemporary knowledge and accept common good practices. The principles of *ijtihad* and *Ma'ruf* are tools examples to follow to keep pace with change. Muslims of earlier periods found out solutions to many problems by following these divine principles. In fact, they created new disciplines and led the world. That is how they ruled the greater part of the world for centuries.

As community, Muslims have closed the doors of *ijtihad* and have stopped believing in *Ma'ruf* as well. They are chained to the past. They are a constant, a relic of the past, no longer keeping pace with the world

around them. A serious analysis is required to see where Muslims stand today and where we might go tomorrow.

جس میں نہ ہو انقلاب، موت ہے وہ زندگی  
روح اُمم کی حیات، کشمکش انقلاب

*Death, not life, is the life where there is no revolution stir;  
Change, upheaval, the air breathed by the nation's soul.*

Iqbal, 1935

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## Nearer to the Heart's Desire

*Ah, Love! could thou and I with Fate conspire!  
To grasp this sorry Scheme of Things entire!  
Would not we shatter it to bits-and then!  
Re-mould it nearer to the Heart's Desire!*

Omar Khayyam

Muslims responded to every challenge in the past in light of the eternal principles of change and struggle (see also chapter One). That is how they conquered and then ruled in a benefitting manner the greater part of the world for centuries. They significantly contributed to the evolution of mankind in every field of life.

In this chapter, I will only explore a few challenges faced in the period of Muslim rule and will cite a few examples that reveal how Muslims of the earlier period dealt with these challenges of their time and how they re-moulded the world according to the heart's desire. This analysis is essential to determine where we stand today. Are we adhering to the requirement of self-reckoning? Are we responding to the changes and challenges of time and space?

### Tribal Transformation

In Islamic Arabia, the Arabs were mostly desert-dwellers. There were some city settlements, but without any developed political structures. There were only a few small settled communities such as Makkah, Madina and Ta'if. The basic features of the tribal structure were as follows:

- (1) The desert dwellers, or Bedouins lived mostly as nomads in tribal settings, wherein a group of families made a clan and a group of clans made a tribe. There were numerous tribes in and around Makkah and Madina and each tribe had its own customs, rules and regulations. What could be permitted in one tribe could be prohibited in another.
- (2) The various tribes were constantly at war with each other, mostly due to the scarcity of resources in the region. These inter-tribal feuds could last for generations. The Basus War in medieval Arabia was a conflict between two rival clans that erupted because of a dispute over a camel. The Taghlib and Bakr tribes fought for roughly forty years (AD 494 - AD 534), locked in a perpetual cycle of vengeance.
- (3) These tribes were formed on the basis of blood and kinship. This evolved into a tribal chivalric code of honour known as *Muruwah*. This gave meaning to their lives and inspired courage, patience, endurance, hospitality and generosity. It also inspired revenge.
- (4) The *Shaikh* (the chief or leader) of a tribe was selected by a council of elders as the best person for job. He was known through his intellect, maturity, courage, leadership, administration, fluency in language and acumen for business.
- (5) The Shaikh was the ultimate authority controlling his people and their administrative affairs. He also protected the tribe. The Shaikh was the judge in disputes, and he was responsible for distributing possessions and goods equally. He also took care of the weaker members of the tribe.
- (6) The sense of patriotism at this time was not national but tribal. Everything was subordinate to the interest of the tribe while the individuality of a person was disregarded.
- (7) The pre-Islamic Arabs were known for their poetry and their poets sang of the glories of the tribe, their heroes of war and their leaders, but rarely did they sing of their gods. Poetry competitions were held at the famous *Ukaz*<sup>1</sup> market on an annual basis. The winner would be

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<sup>1</sup> The Ukaaz fair was an annual affair held near Taif, city of Hejaz, on the first of holy month of Zul Qaida and it lasted for 21 days.

given much wealth and status in society. From that point on, he would be considered a leader.

- (8) Each member of the tribe was fully protected but only the Shaikh or the tribe could ensure that protection. In this context there was no room for individualism; the individual was subordinate to the tribe, personal survival dependent upon the tribe. Tribal protection often involved revenge. Each tribe had to avenge the death of every member; hence, tribal feuds went on for succeeding generations, leading to a perpetual cycle of violence.
- (9) There was unending competition among these tribes. The balance of power depended on raids to capture camels, cattle or goods. Wealth and fortune was the pride of tribal culture. In this social structure only the strong would survive and the weak were exploited; hence, the position of women, female babies, orphans and disabled was at risk.

With the advent of Islam, the tribal structures were transformed in the following manner:

- (1) Islam transformed tribal loyalties; these loyalties were overshadowed by the ideals of Islam. The new believers continued to be loyal to their tribal leaders, but now their first loyalty was to Allah and His Prophet (PBUH).
- (2) Islam approved and retained the best part of *Muruwah* but extended it to include all Muslims rather than just the members of an individual's tribe. Each member was to endeavour for himself, his tribe, his fellow Muslims and humanity at large.
- (3) The Arabs were used to tribal egalitarianism in the selection of the Shaikh, but weaknesses could be found, especially when it came to choosing a leader based on his reputation. The idea of selection, rather than election, was reformed to be based on piety, ability, knowledge, and a sense of service.

- (4) Islam gave importance to the individual regardless of who he was or what his tribal association was. Being a member of the larger Muslim Ummah, polity became more important than mere local tribal allegiance.
- (5) Allah became the ultimate judge. The Arabs had subscribed to the notion of vendetta, a practice which caused inter-tribal wars that lasted over generations like the Basus War.<sup>2</sup> Islam prohibited this notion of vendetta and directed the faith and fate of believers towards the code of Allah (*Sharia*) to establish the doctrine of Rule of Law, instead of personal or tribal vendetta.
- (6) Though the Bedouins were perseverant and hard working people, many were engaged in looting and other economic crimes. The Prophet (PBUH) encouraged their perseverance, but prohibited them from illegal and unlawful economic activities within the new system of a political economy.

### **From Monarchy to Shura**

At the advent of Islam in the Arabian Peninsula, the political system that prevailed in Arabia was semi-tribal and semi-monarchical, whereas in the neighbouring areas, it was based on hereditary and despotic monarchies. In that setting common people had no civil or political rights in the affairs of the state. The Prophet Muhammad (PBUH) laid the formal foundations of the state structure in Madina just after his *Hijra* (migration) from Makkah to Madina<sup>3</sup> and developed a participatory and consent based system of governance.

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<sup>2</sup> The Basus War was a conflict between two rival clans in medieval Arabia which started by killing a camel which was owned by a woman called albasous. The Taghlib and Bakr tribes fought for roughly forty years (AD 494 - AD 534), locked in a perpetual cycle of vengeance.

<sup>3</sup> The Hijra (Arabic: Al-hijrah), is the migration of the Prophet Muhammad and his followers from Makkah to Yathrib, later renamed to Madinat an-Nabi, literally “the City of

*Shura* (consultation) constitutes one of the cardinal principles in the Islamic perspective on socio-political organization. The opinion of the majority of Muslim jurists is that *Shura* is part of *aza'im al-ahkam* (great commandments) and is obligatory on both the ruling authority and the Muslim people.

- (1) The Quran presents *Shura* as a principle, and not as a system, of governance. The distinction is important to note, because the Quran thereby has left it to successive generations of Muslims to continue to strive toward a more perfect realization of the *Shura* principle.
- (2) The Quran (3:159) says: '*consult them in the matter. And when you have decided, then rely upon Allah.*' This is a command and clearly makes *Shura* obligatory even for the Prophet. The Prophet (PBUH) was bestowed with extraordinary divine wisdom, knowledge, love and concern for people's welfare as no other ruler ever was or will ever be. Moreover, he enjoyed the benefit of direct revelation, a benefit that no subsequent Muslim ruler has enjoyed or will enjoy. Consequently, if *Shura* was obligatory for the Prophet (PBUH), there is all the more reason that it be obligatory for all subsequent Muslim rulers.
- (3) The Quran (42:38) says: '*Their affairs are run by Shura among them.*' *Shura* is treated as an essential quality of believers. This quality is mentioned among other qualities such as responsiveness to Allah, performing *Salah* (obligatory prayers) and spending in charity, all of which are religious obligations in Islam.
- (4) *Shura* means a serious and effective participation in making a decision, not merely a ceremonial procedure. The Quran addresses the Prophet, who received divine revelation, to rely on *Shura* in making decisions concerning common matters for which no specific revelation had come. All the believers as a fortiori must follow this teaching. The

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the Prophet (PBUH) in the year AD 622, in June AD 622, after being warned of a plot to assassinate him," but an-Nabi was soon dropped, so its name is Madina. The Hijra is also often identified with the start of the Hijri calendar which was set to Julian 16 July AD 622.

distinguished Andalusian Quranic commentator Ibn Atiyya (d. 1151) stated in his commentary on this verse that ‘Shura is one of the basics of Islamic law (Sharia) and a mandatory rule; and anyone who is entrusted with a public authority and who does not take the counsel of those who have knowledge and are conscious of God, should be dismissed from his (or her) public position’.

- (5) It is important to make two observations on Shura here. The first is that the etymological form of Shura, derived from the root shawr, or advice, means mutual consultation in its widest scope, a collective deliberation in which all parties are exchanging counsel. The term Shura, as such, is to be distinguished from the term *istisharah*, which means one side seeking counsel from another, and from the term *tashawur*, which means mutual consultation, but on a lesser scale than that envisioned in Shura as a nationwide participatory political exercise.
- (6) Man is the Khalifah of Allah on Earth. Khalifa means God’s delegation of authority to the Ummah to maintain peace, justice and prosperity on earth. The concept is universal in that every individual member of the Ummah is legally obligated to ensure the proper execution of the delegated authority. Representative governance, through which this collective obligation alone can be properly fulfilled, becomes constitutionally mandatory in Islam. Absolute, cosmic sovereignty belongs to God, but He has delegated sovereignty on earth to the Ummah, the people, through the mandate of *istikhlaf* (by appointing mankind as His Khalifa).
- (7) The chosen Caliphs (Muslim rulers) would go to the general public to get their acceptance through the public *Bay’a* (oath of allegiance). *Bay’a* is a mutual pledge: from the ruler to follow Islamic Law and satisfy the public, and from the people to support the ruler and advise him. The Caliphs took *Bay’a* from the public after their nominations. *Bay’a* was

basically a form of electing or confirming the Khalifa, or the chief executive. It is comprised of two steps. The first step is called *bay'a khassah* (special allegiance), and it is tantamount to a nomination process through private consultation. The second step is called *bay'a a'mmah* (public allegiance), and is the popular acceptance of the nominee. Acceptance was expressed by handshaking with the Khalifa-designate; those dissenting were free to withhold the handshake.

- (8) Constitutionally speaking, the abrogation of the *bay'a* is possible. It is tantamount to impeachment and dismissal from office. The first Khalifa, Abu Bakr Al Siddiq, expressly affirmed this right upon being confirmed by consensus as successor to the Prophet. He addressed the Muslims at the time of bay'a in the Mosque of the Prophet<sup>4</sup>: 'I have been given authority over you, but I am not the best among you. Obey me so long as I obey God in the administration of your affairs. Where I disobey God, you owe me no obedience'. Upholding this very principle, the second Khalifa Omar bin Khattab said: 'Where I do right, assist me; where I do wrong, correct me'.
- (9) After the departure of the Prophet (PBUH) from this world, the affairs of the *Ummah* (Muslim community) continued to be conducted by a process of consultation involving all Muslims.
- (10) It is obvious from the previously mentioned Quranic verse (3:159) that any decision made should be based on the results of Shura. It is evident from historical events that the decisions taken were based on the opinions of the majority. Although the minority or even a single person may be right and the majority may be wrong, reliance on the majority's opinion is the only reasonable and acceptable procedure among human beings, for the risk of error in such a case is far less than in an individual or minority case.
- (11) Many precedents can be found in the life of the Prophet and the early

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<sup>4</sup> Masjid e Nabwi sharif.

Caliphs about decisions made according to the majority, even if they differed from the leader's view. Islam teaches that an individual must adhere to the society or community (*al-jama't*), which can be interpreted as the majority. The following ahadith indicates this principle:

- a) Allah will never let my Ummah agree upon misguidance, and the hand of Allah is over the group (*Jama'h*), so follow the great mass of believers (*Sawad ul-'Azam*), and whomever dissents from them departs to hell (Al-Hakim, Hadith No.116).
  - b) Verily Allah will not make my community or Muhammad's community agree on error, and Allah's hand is with the largest congregation (Tirmidhi, Hadith No. 2256).
  - c) Whoever among you wants to be in the middle of Paradise, let him cling to the Congregation (Tirmidhi).
  - d) My Community shall never agree upon misguidance, therefore, if you see divergences, you must follow the greater mass or larger group (Ibn Majah, Vol No. 2, Hadith No.1303 and 3950).
  - e) Whoever leaves the Community or separates himself from it by the length of a spat, dies the death of the *Jahiliyya* (period of ignorance prior to Islam) (Muslim).
- (12) This revolutionary political thinking based on consultation brought about a popular revolution in the world. Common, and often poor, Arabs like Abu Hurairah and Abu Musa Ashaari<sup>5</sup> were catapulted into corridors of power. The Persian and the Roman Empires crumbled and were swept away by the tidal wave of this popular revolution institutionalized in the Muslim Caliphate. Hereditary dynasties were replaced by the rule of 'Slaves of Allah'. History witnessed the accountability of the Caliphs in public.

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<sup>5</sup> Names of the companions of the Holy Prophet Muhammad (PBUH) who were made governors.



- (13) What happened after that? We treaded the path of the Romans and the Persians and adopted their traditions and customs and again set up hereditary dynasties. These were, no doubt, Muslim monarchies, but not Islamic polities. The revolutionary and democratic spirit of Islam died out very soon. The Muslim kings declared that they were the shadows of God (*Zil-lullah*) on earth. They declared that rulers are divinely appointed (divine rights). Most of the Muslim scholars gave unconditional support to this very un-Islamic concept in order to avoid public disorder. Unfortunately, in Muslim political history, we find most of the discussion focusing on the pivotal role of Ameer (ruler), instead of the people, that obedience to the Ameer is binding on the people, that the Shura (Parliament) can only provide advice and that the Ameer is not bound by their counsels and advice.
- (14) This flawed and un-Islamic political doctrine had serious repercussions on the evolution of our religious and political life. I have provided two historical examples below:
- About 450 *ulema* (religious scholars) of the time led by Abul Fadl<sup>6</sup> and Faizi<sup>7</sup> drew up a formal document<sup>8</sup> that delegated temporal as well as religious powers to King Akbar, and made obedience to the King binding on the public. This gave birth to a new heretic religion, *Deen-i-Ilahi*.<sup>9</sup> When Shaikh Ahmad

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<sup>6</sup> Shaikh Abu al-Fazal ibn Mubarak (AD 1551 – AD 1602) was the vizier of the great Mughal emperor Akbar, and author of the *Akbarnama*, He was also one of the Nine Jewels (Hindi: Navaratnas) of Akbar's royal court and the brother of Faizi, the poet laureate of emperor Akbar.

<sup>7</sup> Shaikh Abu al-Faizi ibn Mubarak, popularly known by his pen-name, Faizi (AD 1547 – AD 1595) was a poet and scholar of late medieval India. In AD 1588, he became the *Malik-ush-Shu'ara* (poet laureate) of Akbar's Court. He was the elder brother of Akbar's historian Abul Fazl.

<sup>8</sup> Mahzarnama-infallible decree, mostly drawn by Faizi in AD 1579 to empower the King in all religious matter.

<sup>9</sup> Din-i-Ilahi, (Persian: Divine Faith), an elite eclectic religious movement, was formulated by the Mughal emperor Akbar in the late 16th century AD. The Din-i-Ilahi was essentially

Sirhandi<sup>10</sup> stood up to repudiate and oppose this new religion, most of the Sufis and Ulema sided with the Mughal Emperor against the movement of the Shaikh Ahmad Sirhandi. They also supported Dara Shiko<sup>11</sup> who championed the cause of the new religion against emperor Aurangzeb Aalamgir.<sup>12</sup>

- The absolute monarchy gave rise to political repression in the Muslim world. Once an Indian ruler, on being offended by an ordinary citizen, ordered him to be trampled under the feet by an elephant. In the evening, when the King joined the *salat al-Maghrib* (the prayer just after sunset), the Imam, the prayer

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an ethical system, prohibiting such sins as lust, sensuality, slander, and pride and enjoining the virtues of piety, prudence, abstinence, and kindness. The soul was encouraged to purify itself through yearning for God (a tenet of Şufism), celibacy was condoned (as in Catholicism), and the slaughter of animals was forbidden (as in Jainism). The elements were primarily drawn from Islam and Hinduism, but some others were also taken from Christianity, Jainism and Zoroastrianism.

<sup>10</sup> *Imam Rabbani Shaykh Ahmad al-Faruqi al-Sirhindi* (AD 1564 – AD 1624) was an Indian Islamic scholar of Arab origin, a Hanafi jurist, and a prominent member of the Naqshbandi Sufi order. He has been described as the Mujaddid Alf Thani, meaning the ‘reviver of the second millennium’, for his work in rejuvenating Islam and opposing the heterodoxies prevalent in the time of Mughal Emperor Akbar. While early South Asian scholarship credited him for contributing to conservative trends in Indian Islam, more recent works, notably by Iqbal, Friedman, and Buehler, have pointed to Sirhindi’s significant contributions to Sufi epistemology and practices.

<sup>11</sup> *Dara Shikoh* (AD 1615 – AD 1659) was the eldest son of the fifth Mughal Emperor *Shah Jahan*. On 6<sup>th</sup> September AD 1657, the illness of emperor Shah Jahan triggered a desperate struggle for power among the princes. Shah Shuja declared himself Mughal Emperor and marched towards Agra. Despite strong support from *Shah Jahan*, *Dara* was defeated by *Aurangzeb*, on 30<sup>th</sup> May AD 1658. Subsequently *Aurangzeb* deposed emperor Shah Jahan on 8<sup>th</sup> June AD 1658. *Dara* fled but was captured and assassinated on 30<sup>th</sup> August AD 1659. *Dara Shikoh* believed in the harmonious coexistence of heterodox traditions. He wanted a syncretic cultural interaction among people of all faiths.

<sup>12</sup> The Mughal King, *Aurangzeb*, also known as *Alamgir I*, was the ruler of the Mughal Empire from AD 1658 until AD 1707. He was the sixth Mughal ruler after *Babur*, *Humayun*, *Akbar*, *Jahangir* and *Shah Jahan*.

leader of the mosque unintentionally recited Surah Feel.<sup>13</sup> The King felt that the Imam deliberately insulted him and the Imam met the same fate. Commenting upon this type of barbaric political behaviour, Iqbal says:

کرتی ہے ملوکیت آثار جنوں پیدا  
اللہ کے نشتر ہیں تیمور ہو یا چنگیز

*The monarchy gives rise to symptoms of madness, may he Taimur or Changez,<sup>14</sup> they are God's scalpels.*

Iqbal, 1935

## From Slavery to Freedom

Islam denounced and fought against human bondage in all its forms and manifestations. It took practical steps and measures to minimize and abolish this scourge from the face of the earth. It taught humanity the lesson of freedom. Let us recall the historic statement of Hazrat Umar,<sup>15</sup> the second Caliph after the Prophet Muhammad.

Ibn Abd Al-Hakim reported: Anas, may Allah be pleased with him, said that a man from the people of Egypt came to *Umar ibn Al-Khattab* (RA) and said, 'O leader of the believers, I seek refuge in you from

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<sup>13</sup> Surah No 105 of the Holy Quran describes the destruction of the 'army of the elephants' which attacked the Kaabaa, the holiest shrine in Islam. The army was destroyed by Allah as small birds threw small pebbles on them which miraculously killed the elephants.

<sup>14</sup> Timur (d. 1405), historically known as Tamerlane, was a Turco-Mongol conqueror and the founder of the Timurid Empire in Persia and Central Asia. Genghis Khan (d. 1227) was the founder and Great Khan (emperor) of the Mongol Empire, which became the largest contiguous empire in history after his demise. Both are known for their cruelties in the process of conquests.

<sup>15</sup> Umar, also spelled 'Umar ibn Al-Khattab, Umar Son of Al-Khattab, (AD 577 -- AD 644), succeeded Abu Bakr (RA) (AD 632 - AD 634) as the second caliph of the Rashidun Caliphate on 23<sup>rd</sup> August AD 634. He was an expert Islamic jurist known for his pious and just nature.

injustice!’ Umar replied, ‘You have sought someone willing.’ The man said, ‘I competed with the son of *Amr ibn Al-Aas* and I won, but he started striking me with a whip and saying: I am the son of the dignified!’ Upon this, Umar wrote to Amr ordering him to travel to him with his son. He came with his son and Umar said, ‘Where is the Egyptian?’ He gave him the whip and told him to strike the son of Amr. The man started striking him while Umar was saying, ‘Strike the son of the illiterates!’ Anas said, ‘By Allah, the man struck him and we loved his striking, and he did not stop, until we wished he stopped’. Then Umar said to the Egyptian, ‘Direct it to Amr’. The Egyptian said, ‘O leader of the believers, it was only his son who struck me and I have settled the score’. Umar said to Amr, ‘Since when did you enslave the people, though they were born from their mothers in freedom?’ Amr said, ‘O leader of the believers, I did not know about this and he did not tell me’ (Wright, 2006). Umar said, ‘The mothers have given birth to free men. Why do you enslave them?’ (Ibn Jawzi, n.d.).

This is a more meaningful and comprehensive statement than that of the great philosopher and political thinker Jean-Jaques Rousseau:<sup>16</sup> ‘Man is born free but everywhere he is in chains.’<sup>17</sup> Rousseau simply stated the fact, whereas Umar denounced slavery and declared freedom for all, one thousand years before Rousseau. The denouncement of slavery was a crusade not only against physical slavery but a *jihad* (utmost struggle) against all forms and manifestations of slavery. In this incident, boasting of being a ‘son of the dignified’ is considered a form of enslavement.

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<sup>16</sup> Jean-Jacques Rousseau (AD 1712 -- AD 1778) was a Genevan philosopher, writer, and composer of the 18th century. His political philosophy influenced the Enlightenment in France and across Europe, as well as aspects of the French Revolution and the overall development of modern political and educational thought.

<sup>17</sup> Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer.’ These are the opening lines of his monumental treatise, ‘Social Contract’ published in AD 1762.

This doctrine was poetically stated by the envoy of Sa'ad Ibn Waqas<sup>18</sup> in the court of the Persian General before the Battle of al-Qadisiyyah, which was fought in 636 between the Arab Muslim army and the Sassanid Persian. Rustam, the commander of the Persian army, sent a message to the Muslim commander, Saad bin Waqqas, asking him to send an emissary for talks. Saad deputed Rabi bin Amir as the envoy. Rustam asked Rabiah why they had come to Persia and what their mission was. Rabiah said 'Allah has sent us to deliver you from worshipping the creation to worshipping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the after life and from the oppression of the religions to the justice of Islam (Ibn Kathir, 2003).

Complete submission and surrender to Allah protects humanity from all forms of slavery. Iqbal beautifully expressed this idea in the following couplet:

یہ ایک سجدہ جسے تو گراں سمجھتا ہے  
ہزار سجدے سے دیتا ہے آدمی کو نجات!

*This one simple prostration which you consider heavy on you, rid  
humankind of thousand prostrations.*

Iqbal, 1936

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<sup>18</sup> Saad Ibn Abi Waqqaas was born in AD 578 and passed away in AD 664 at the age of 86. Saad was one of the first people to accept Islam. The Prophet said he was equal to 1,000 warriors. He was commander-in-chief of the Muslim army in the historical Battle of Qadisiyyah when the Persian empire collapsed. Saad planned and established the city of Kufa (in present-day Iraq). Umar chose Saad as one of 6 possible successors to him as Khalifa. Some reports state that Saad was sent as envoy to a Chinese Emperor Gaozong in AD 650, becoming the first Muslim in China.

The process and institution of human bondage and enslavement has a far-reaching impact on society. It is against human dignity and honour. In slavery, the circle of human activity shrinks, in freedom it expands: man can utilize his capabilities to the fullest and his creative faculties come into play. How beautifully Iqbal has expressed this idea in this couplet.

بندگی میں گھٹ کے رہ جاتی ہے اک جوئے کم آب  
اور آزادی میں بحر بیکراں ہے زندگی

*The rivulet of life dries up in slavery and in freedom; is a shore-less ocean.*

Iqbal, 2002

The Muslim emperors and kings increasingly started disregarding human dignity and honour. They began enslaving their own subjects physically and intellectually. The slave trade began and the number of concubines in the haram increased. The ulama (Muslim scholars) discussed the issue of slaves, both male and female, in their books of Fiqh (Islamic Law), where they justified the captivity of all slaves, even though this was contrary to the teachings of the Quran and Sunnah. The clear teachings of Islam regarding freedom and respect for human dignity were ignored and dumped into oblivion. Whoever raised his voice against this repression and injustice was put behind bars or killed. Imam Husayn (RA),<sup>19</sup> Zayad

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<sup>19</sup> Husayn ibn 'Ali ibn Abi Talib (AD 626 – AD 680), was the son of Ali ibn Abi Talib (fourth Rashidun Caliph of Sunni Islam, and first Imam of Shia Islam). Husayn is highly regarded by the Muslims because he refused to pledge allegiance to Yazid I, the second Umayyad caliph because he considered the rule of the Umayyads unjust. As a consequence, he left Madina, and traveled towards Kufa, Iraq. His caravan was intercepted by Yazid I's army. He was killed and beheaded in the Battle of Karbala in AD 680.

Nafs Zakiyah,<sup>20</sup> Imam Abu Hanifa,<sup>21</sup> Imam Ahmad Ibn Hanbal,<sup>22</sup> Imam Sarakhsi<sup>23</sup> and Ahmad Sirhandi suffered for speaking truth, a truth that was unpalatable and inconvenient for the rulers of the day.

### From Zulm to Adl-o-Ehsaan

Injustice, in all its forms, was the order of the day.

- a) There were social exploitations at individual, family and societal level and class differentiations at every possible level of human existence.
- b) There was political repression and tyranny based on individual power, social and tribal origin and empires.
- c) There was economic extortion and inequality based on greed and injustice.

Islam condemned all forms of injustice and exploitation and declared and upheld justice and equity in the widest possible terms. In *The Republic* Plato<sup>24</sup> says: 'justice is virtue and virtue is justice'. But the Quran is on a

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<sup>20</sup> Muhammad ibn Abdullah ibn al-Hasan al-Muthana ibn al-Hasan al-mujtaba ibn 'Ali ibn Abi Talib' or Muhammad al-Nafs al-Zakiyya (The Pure Soul) was a descendant of Muhammad through his daughter Fatimah. Known for his commanding oratory skills, amiable demeanor, and impressive build, he led the Alid Revolt (AD 762 – AD 763) in Madina, a failed rebellion, against the second Abbasid Caliph, Al-Mansur. He was martyred on December 6<sup>th</sup>, AD 762.

<sup>21</sup> An-Nu'maan ibn Thabit also known as Imam Abu Hanifah, (AD 699 - AD 767) was one of the most important Islamic scholars, jurist and the founder of the Hanafi school of fiqh.

<sup>22</sup> Imam Ahmed ibn Hanbal (AD 780 - AD 855) was an important Muslim scholar and theologian. He is considered the founder of the Hanbali school of fiqh (Islamic jurisprudence).

<sup>23</sup> Al-Sarakhsi was from a small town of Iran. He died sometime around AD 1096. It is said that al-Sarakhsi was imprisoned due to his opinion on a juristic matter concerning a ruler; he criticized the king by questioning the validity of his marriage to a slave woman. He spent around fifteen years in prison. While he was imprisoned he wrote the Mabsut.

<sup>24</sup> Plato (423 BC – 348 BC) is an essential figure in the development of philosophy, and he founded the Academy in Athens, the first institution of higher learning in the Western world. Along with his teacher Socrates and his most famous student, Aristotle, Plato laid the foundations of Western philosophy and science. Alfred North Whitehead once noted:

much higher plane, when it declares that all the prophets and divine books revealed by Allah to guide humankind were, in fact, to establish justice. The Quran (57:25) says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

*We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice.*

Allah has not sent His Prophets (Adam, Moses, Jesus, Muhammad-PBUH) and divine books (Toraat/Zuboor-Old Testament, Injeel-New Testament and the Quran) to establish prayers (*Salah*), Fasting (*Saum*), Charity (*Zakah*) and Pilgrimage (*Hajj*), but to establish justice and create a society that is based on principles of justice and equity. Some of our religious scholars went to the extent of declaring that the just rule of the unbelievers is better than the unjust rule of believers.

Hazrat Ali (RA)<sup>25</sup> is quoted to have said:

الْمَلِكُ يَبْقَى مَعَ الْكُفْرِ، وَلَا يَبْقَى مَعَ الظُّلْمِ

*A state can exist with infidelity (kufr), but cannot survive with injustice (zulm).*

In Islamic philosophy, the concept of justice is more comprehensive than in any other system. Muslim scholars have studied and discussed injustice (*Zulm*) from many different angles. According to these scholars, ‘*Zulm* (injustice) is to put a thing in a wrong place’ and ‘*Adl*’ (justice) is to put a thing in its right place’. These simple but comprehensive and rather expansive definitions of ‘*adl*’ and ‘*zulm*’ cover all the aspects of human existence. The very fact that these scholars defined ‘justice’ and ‘injustice’

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‘the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato’.

<sup>25</sup> The Fourth Muslim Caliph, after the Prophet Muhammad (PBUH), who died in AD 661.



in the broadest possible terms is a proof that Muslim scholars attached great importance to the very idea of justice.

Islam advocated *ehsaan* (equity) in addition to *adl*. Justice means 'what is due, while equity means what is 'more than due'. The Quran (16:90) instructs:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

*Allah commands you justice and equity.*

Equity is the means by which a system of law balances out the need for certainty in rule-making with the need to achieve fair results in individual circumstances. An expression, which has been commonly used to describe the way in which equity functions says that equity 'mitigates the rigour of the common law'. Equity ensures that the strict application of a law does not result in any unfairness when applied in a specific case.

Islam not only preached justice and equity, but established justice and demonstrated equity in the early classical society founded in the Arabian Peninsula. Justice in all its forms social, political and economic prevailed in every sphere of the early society.

- The polity was based on merit and virtue;
- The economic system was founded on hard work, giving and compassion;
- The social order was based on egalitarianism and equity.

Islam established a balance between rights and duties/ responsibilities, between individualism and collective life and between citizens, society and the state.

Later, vicious political thinking and evil ambitions began to prevail over justice and fairness. Political and social exploitation began and economic injustice reared its head. The Muslim Kings acquired the services of ulema (religious scholars) to establish justifications and rationalizations for the oppressions and injustices the rulers perpetrated upon the masses. Unfortunately, the vast majority of the influential scholars throughout the

history of Islamic rule did not raise their voices against this zulm, but instead tried to find a justification for it.

There are complete chapters in every famous book of *fiqh* (jurisprudence) on how to evade *zakah* and other obligatory taxes that are needed to establish social justice. The pretexts and evading tactics of the Bani Israel<sup>26</sup> pale in significance, when compared with rationalizations put forward by Muslim scholars.

In short Muslims forgot the noble lessons of justice and equity laid out in the Quran and increasingly adopted injustice and repression (zulm) in all its forms.

## Championing Fundamental Rights

In early civilizations, humans as such were not considered as having inherent human rights, though some traces of the concept of natural rights existed in Roman jurisprudence. Islam was the first religion to champion the rights of the citizens. It declared that man is entitled to all social, political and economic rights, because he is the best and noblest creation, the crown of creations.

The Quran declared in unequivocal terms that these rights are inherent in human existence and are not bestowed by any king or other authority.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.*

Quran 17:70

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<sup>26</sup> The people of the Prophet Moses who excelled in finding pretexts to evade the commands of Allah.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*We have indeed created man in the best of moulds.*

Quran 95:4

The people were not an inferior creature, but vicegerents of God on earth before whom the angels bowed.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*Behold, thy Lord said to the angels: "I will create a vicegerent on earth".*

Quran 2:30

Islam provides some fundamental universal rights for humanity as a whole. These rights are to be observed and respected under all circumstances whether a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war. The salient features of these fundamental rights are outlined below:

- (1) Human life is sacred in all circumstances and if anyone violates this sanctity of human life by killing a soul without justification, the Holy Quran equates that act to killing the entirety of mankind. The Quran (5:32) says:

مَنْ أَجْلٍ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

*On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.*

- (2) Security of life and property is guaranteed. In the Last Address on the occasion of the Farewell Hajj, the Holy Prophet (PBUH) said: 'Your lives and properties are forbidden to one another till you meet the Lord on the Day of Resurrection'.
- (3) Honour is protected (Quran 49:11-12). *'O You who have attained to faith! No men shall deride (other) men: it may well be that those (whom they deride) are better than themselves; and no women (shall deride other) women: it may well be that those (whom they deride) are better than themselves. And neither shall you defame one another, nor insult one another by (opprobrious) epithets: evil is all imputation of iniquity after (one has attained to) faith; and they who (become guilty thereof and) do not repent - it is they, they who are evildoers! O you who have attained to faith! Avoid most guesswork (about one another) for, behold, some of (such) guesswork is (in itself) a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it!'*
- (4) Privacy of the premises is protected. The Holy Quran (24:27) says: *'O You who have attained to faith! Do not enter houses other than your own unless you have obtained permission and greeted their inmates. This is (enjoined upon you) for your own good, so that you might bear (your mutual rights) in mind'.*
- (5) The right to protest against tyranny is guaranteed. The Holy Quran (4:148) says: *'God does not like any evil to be mentioned openly, unless it be by him who has been wronged (thereby)'.*
- (6) The right to freedom of conscience and conviction is guaranteed. The Holy Quran (2:256) says: *'there shall be no coercion in matters of faith'.*
- (7) The right to basic necessities of life is guaranteed. The Holy Quran (51:19) states: *'and [would assign] in all that they possessed a due share unto such as might ask [for help] and such as might suffer privation'.*
- (8) There is equality before law. When a woman belonging to a high and noble family was arrested for the crime of theft, the case was brought

to the Holy Prophet (PBUH). It was recommended that she might be spared the punishment of her crime because of her status in society. The Holy Prophet (PBUH) replied: 'The nations that lived before you were destroyed by Allah, because they punished the common man for their offenses and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, I would have amputated her hand.'

- (9) The right to participate in the affairs of the state is guaranteed. The Holy Quran (42:38) says: *'and who respond to (the call of) their Sustainer and are constant in prayer; and whose rule, (in all matters of common concern) is consultation among themselves.*

The Prophet Muhammad (PBUH), for the first time in the history of humankind, gave a clear and concise Charter of Human Rights. Muslims can claim and assert with certainty that the establishment of human rights started from this historic declaration made in *Khutba-Hajja-tul-Wadaa*, the sermon on the Last Pilgrimage.<sup>27</sup> The main points of the Last Sermon are listed below:

- a) Allah says, *'O! people, We created you from one male and one female and made you into tribes and nations, so as to be known to one another. Verily in the sight of Allah, the most honoured amongst you is the one who is most God-fearing.'*
- b) All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. In the same manner, a white person has no superiority over a black person, nor does a black person have any superiority over a white person. Superiority can only be established by piety and good action.
- c) Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.

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<sup>27</sup> The Farewell Sermon (Khutbatu l-Wada), also known as Muhammad's Final Sermon or the Last Sermon, was delivered by the Prophet, Muhammad on the 9<sup>th</sup> of Dhu al-Hijjah, 10 AH (9<sup>th</sup> March AD 632) in the Uranah valley of Mount Arafat, during the Islamic pilgrimage of Hajj. There are some reports that the Prophet (PBUH) made series of the sermons and all these are collectively called 'Farewell Sermon'.

- d) Behold! All practice of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are remitted.
- e) O' people! Verily your blood, your property and your honour are sacred and inviolable, until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours).
- f) Behold, every claim of privilege, whether that of blood or property, is under my heels.
- g) Hurt no one so that no one may hurt you.
- h) Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim, unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.
- i) Return the goods entrusted to you to their rightful owners.
- j) Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital is yours to keep.
- k) You will neither inflict nor suffer any inequity.
- l) O' people, don't appear (on the Day of Judgment) with the burden of this world around your necks.
- m) O People, it is true that you have certain rights with regard to your women, but they also have rights over you.
- n) Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness.
- o) Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.
- p) The child belongs to the marriage-bed.
- q) O' people! Allah, the Mighty and Exalted, has ordained to everyone his due share (of inheritance). Hence there is no need (of special) testament for an heir.
- r) Pay the *Zakat* (poor due) readily on your property.
- s) All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured.

- t) Beware! No one committing a crime is responsible for it, but himself. Neither the child is responsible for the crime of his father, nor the father is responsible for the crime of his child.
- u) Nothing of his brother is lawful for a Muslim, except what he himself gives willingly. So do not wrong yourselves.
- v) And your servants; see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.
- w) O' people! Listen and obey, though a mangled Abyssinian servant is appointed your Amir, provided he executes (the Ordinances of) the Book of Allah among you.
- x) And beware of transgressing the limits set in the matters of religion, for it is transgression of (the proper bounds of) religion that brought destruction to many people before you (Ibn Hisham, n.d.).

The Prophet Muhammad (PBUH) was so concerned about citizens' rights to education that he gave to the prisoners from the war of Badar<sup>28</sup> the option to teach Muslims how to read and write, and would be set free. The Prophet (PBUH) did not fear that these Jews and Christians (the prisoners of war) would spoil the faith of the believers.

Not only does Islam demand their freedom to practice religion, but also that they be treated justly as any other fellow human. Warning against any abuse of non-Muslims in an Islamic society, the Prophet stated: 'One who kills a man under covenant (*dhimmi*) will not even smell the fragrance of Paradise'.

He also said: 'Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad) will complain against the person on the *day of judgment*' (Abu Dawud).

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<sup>28</sup> The Battle of Badr was fought on Tuesday, 13<sup>th</sup> March AD 624 (17 Ramadan, 2 AH in the Islamic calendar) in the Hejaz region of western Arabia (present-day Saudi Arabia), was a key battle in the early days of Islam and a turning point in the Prophet Muhammad's struggle with his opponents among the Quraish in Makkah.

The humane treatment of non-Muslims living under Muslim control is widely accepted by non-Muslim historians. Will Durant<sup>29</sup> wrote:

*At the time of the Umayyad caliphate, the people of the covenant, Christians, Zoroastrians, Jews, and Sabians, all enjoyed a degree of tolerance that we do not find even today in Christian countries. They were free to practice the rituals of their religion and their churches and temples were preserved. They enjoyed autonomy in that they were subject to the religious laws of the scholars and judges (Durant, 1993).*

Let us look at economic rights. Once Hazrat Usman (RA)<sup>30</sup> asked Abu Zarr Ghifari (RA)<sup>31</sup> to explain why he was so insistent on economic justice. He replied, 'he has a goat, half of whose milk was for him and half for the neighbours. This is as per guidance of the holy Prophet'. Then he recited this verse of the Quran (2:219):

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

*They ask thee how much they are to spend; Say: What is beyond your needs.*

Once Hazrat Umar said: 'He would be held accountable on the *day of judgment*, if a dog died hungry on the bank of Euphrates'. This was not merely a political slogan or an election manifesto, but a formal declaration of Islamic economic and political philosophy. The Prophet himself said:

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<sup>29</sup> William James Durant (AD 1885 – AD 1981) was an American writer, historian, and philosopher. He is best known for *The Story of Civilization*, 11 volumes written in collaboration with his wife Ariel Durant and published between AD 1935 and AD 1975. He conceived of philosophy as total perspective. He sought to unify and humanize the great body of historical knowledge.

<sup>30</sup> The second Caliph of the Muslims after the death of the Prophet (PBUH).

<sup>31</sup> A noted companion of the Prophet (PBUH) who was the champion of the rights of the downtrodden.



*I am supporter and guardian of the person who has no supporter and guardian.*

The Prophet (PBUH) was not just teaching a moral lesson or explaining his personal conduct, but propounding the policy that the state shall be the guardian and protector of all the vulnerable sections of society. He was also reminding believers of their responsibility to look after the oppressed and deprived segments of the community including the destitute, the orphans, minors and the widows. These were the sublime teachings that gave birth to an ideal society based on social justice, where people enjoyed respect, honour and dignity. In other words, Islam was not only responsible for broadening and enlarging the concept and scope of human rights, but also for assigning the state the role of protection of the rights of the citizens.

Given the evidence, it can safely be said that the Magna Carta,<sup>32</sup> the Bill of Rights<sup>33</sup> and the modern Human Rights Movement received inspiration

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<sup>32</sup> Magna Carta (Latin for “the Great Charter”), also called Magna Carta Libertatum (Latin for “the Great Charter of the Liberties), is a charter agreed by King John of England at Runnymede, near Windsor, on 15 June 1215. First drafted by the Archbishop of Canterbury to make peace between the unpopular King and a group of rebel barons, it promised the protection of church rights, protection for the barons from illegal imprisonment, access to swift justice, and limitations on feudal payments to the Crown, to be implemented through a council of 25 barons. The Magna Carta affected the Glorious Revolution and influenced the early American colonists in the Thirteen Colonies and the formation of the American Constitution in 1787.

<sup>33</sup> The Bill of Rights AD 1689 was enacted as an Act of Parliament in December AD 1689. It vindicated and asserted the nation's ‘ancient rights and liberties’ by declaring:

- a) The election of MPs ought to be free; that freedom of speech and debates in Parliament ‘ought not to be impeached or questioned in any court or place out of Parliament’.
- b) That Parliament ought to be held frequently.
- c) Levying money without the consent of Parliament is illegal.
- d) The pretended power of the King to dispense with Acts of Parliament is illegal;
- e) It is the right of the subject to petition the king and prosecutions for petitioning are

and guidance from the sublime ideals enshrined in the Quran and the *Khutba-Hajja-tul-Wadaa* (the sermon on the Last Pilgrimage).

## Superstitions to Empiricism

It is important that we examine how the Muslims responded to and addressed, in their earliest period of history, the intellectual challenges of the time. According to the Quran (2:30-33), human life began on earth with knowledge.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭ ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَیَحْزِنُ  
نُۤسِیۡحَۡ بِحَمٰٓئِكَ وَتُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰی الْمَلٰٓئِكَةِ  
فَقَالَ اَنْۢبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا ۚ اِنَّكَ الْعَلِیْمُ  
الْحَكِیْمُ ۝ قَالَ یٰۤاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۖ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّیْۤ اَعْلَمُ غَیۡبَ السَّمٰوٰتِ  
وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ

*Behold, thy Lord said to the angels: "I will create a vicegerent on earth". They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)"? He said: "I know what ye know not". And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right". They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom. He said: "O Adam! Tell them their names". When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal"?*

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illegal.

f) Excessive bail and fines not required and 'cruel and unusual punishments' not to be inflicted.

g) Maintaining a standing army in peacetime without the consent of Parliament is illegal.

Adam's knowledge is being compared to the glorifications of God by the angels. Adam is given precedence over the angels by bestowing upon him the knowledge of things. Knowledge is declared superior to prayers (*Ibadah*). Adam is elevated and dignified by virtue of his knowledge. Knowledge is an essential prerequisite for being a vicegerent of God. Here knowledge of things is being bestowed on Adam, which is the subject matter of natural and physical sciences, and not of theology or scholasticism.

The last phase of Islam<sup>34</sup> also began with knowledge. The first revelation that the Prophet received was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*Read in the name of your Lord Who created man from an embryo;  
Read, for your Lord is most beneficent, Who taught by the pen,  
taught man what he did not know.*

Quran 96:1-5

The very first revelation (*Wahi*) stimulates the scientific outlook and the quest for scientific knowledge that promotes research in the physical sciences. It is worth pondering that to acquire the spiritual knowledge of God, evidence from science (*biology*) is quoted. After mentioning that creation of the universe in general, God mentioned that He created man in weakness and then he grew up to be a perfect human being. He gifted man with knowledge, which is the chief characteristic of human creation. He also taught him how to use the pen that developed and promoted knowledge on a large scale. If He had not revealed to humankind the art of writing, all this human progress and development could have not been

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<sup>34</sup> Islam claims that it started with the Prophet Adam and Prophet Muhammad was its last Messenger.

achieved and knowledge would have not been transferred to succeeding generations.

Philosophy was not an Islamic discipline. The greatest philosophers of the world had already been born in Greece long before the advent of the last phase of Islam. However, the Muslims did not declare learning Greek philosophy as Kufr (infidelity). They studied it and interpreted it. Farabi<sup>35</sup> was the first Muslim scholar who became a commentator on Greek philosophy. Aristotle is known in history as the first teacher and Farabi as the second.

The Muslim scholars studied and understood Greek philosophy and then rendered it into Arabic so that the Muslims in general could benefit from it. They also critically examined it. Imam Ghazali<sup>36</sup> wrote *Tahafa-tul-Falasifah* (The Incoherence of the Philosophers) in which he severely criticized Greek philosophy. Ibn Rushd,<sup>37</sup> a renowned philosopher of the Muslim world, condemned this intellectual stance of Imam Ghazali. His book is titled *Tahafatul-Tahafah* (The Incoherence of the Incoherence). Later on, Imam Ibn Taiymiah<sup>38</sup> struck at the very roots of Greek

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<sup>35</sup> Al-Farabi (Abu-Naṣr Moḥammed ibn Moḥammed Farabi), known in the West as Alfarabius, born in AD 872 Farab and died in AD 951 in Damascus), was a renowned philosopher and jurist of the Islamic Golden Age, who wrote in areas of political philosophy, metaphysics, ethics and logic. Al-Farabi is credited with preserving the original Greek texts during the Middle Ages because of his commentaries and treatises, and influencing many prominent philosophers, like Avicenna and Maimonides.

<sup>36</sup> Abu Ḥamid Moḥammed ibn Moḥammed al-Ghazali (AD 1058 – AD 1111), known as Algazel to the Western medieval world, was a Muslim theologian, jurist, philosopher, and mystic of Persian descent. Besides his work that successfully changed the course of Islamic philosophy, he also brought the orthodox Islam of his time in close contact with Sufism.

<sup>37</sup> Ibn Rushd, the Latinized form Averroes (AD 1126 - AD 1198) is a medieval Andalusian polymath. He wrote on logic, Aristotelian and Islamic philosophy. The 13th-century philosophical movement based on Averroes's work is called Averroism. Latin translations of Averroes' work became widely available at the universities, which were springing up, in Western Europe in the 13th century. His work and commentaries on Aristotle were responsible for the development of scholasticism.

<sup>38</sup> Taqi ad-Din Aḥmad ibn Taymiyyah, known as Ibn Taymiyyah (AD 1263 -- AD 1328) was a Islamic scholar theologian and logician. He lived during the troubled times of the Mongol

philosophy. As a result of these commentaries and criticisms, Muslims started a systematic study of Greek philosophy and transferred all this knowledge to succeeding generations.

So it were the Muslims who transferred this great treasure of Greek scientific and philosophical knowledge to the West. Platonic idealism was deeply influenced by Arab Empiricism. The same is true of Aristotle's logic. *The Critique of Pure Reason* by the German philosopher Immanuel Kant looks like an extension of the philosophy of Imam Ghazali. Muslims fell into a deep intellectual slumber and continued teaching old syllabi in their Madaris (religious schools) for centuries. Even though new sciences and philosophies emerged in the wake of Reformation and Industrial Revolution, the Muslims remained indifferent to these.

The Muslims were essentially empirical in their approach. They learned observation, reflection and experimentation from the Quran, which repeatedly asks: Don't you see the skies? Don't you see the earth? Don't you see the animals? Don't you ponder on the creation? This persistent invitation to observation provided the required motivation to focus on the physical and biological sciences.

Ibn Al-Haitham (d.1040) laid the foundation of modern physics and Al-Khwarizmi introduced modern arithmetic to the world. Ibn Sina (d. 1037) and Zahrawi (d. 1013) developed the foundation of medicine and surgery respectively. It is generally recognized, even by western historians, that Muslim scientists are responsible for establishing the foundations of modern sciences, disciplines that are based on observation, experimentation and systematization.

As Islam placed equal emphasis on man and the universe, Muslim scholars studied both man and the universe. They drew upon the inner secrets of both man and matter. They did not divide life into 'life of this world' and 'life-hereafter'. They believed in the unity of matter and spirit.

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invasions. Ibn Taymiyyah sought the return of Sunni Islam to what he viewed as earlier interpretations of the Quran and the Sunnah.

They considered the debate between 'old' and 'new' meaningless and founded in ignorance. They developed modern technology because of their acquisition of scientific knowledge.

What happened to the Muslims, the people who were divinely inspired and became the original creators of human rights and modern sciences? They went into hibernation. They indulged in futile theological debates under Greek influence. They divided life into the spiritual and the temporal and regarded material progress and development as movement against Islam. They ignored natural sciences and got lost in the intoxication of false mysticism that advocated a purely intuitive and esoteric methodology averse to empiricism, the very basis of modern scientific development. They indulged in theological hair-splitting and futile discussions of scholasticism, instead of serious intellectual discourse to respond to later day challenges or to further advance the frontiers of knowledge. And time did not wait for them, so they lag far behind the comity of the nations.

گر بر فکرم دست بدی چون یزدان  
برداشتی من این فلک را زمین  
وز نو فکلی دگر چنان ساختی  
کاسوده به کام دل رسیدی آسان

*Ah, Love! could thou and I with Fate conspire!  
To grasp this sorry Scheme of Things entire!  
Would not we shatter it to bits-and then!  
Re-mould it nearer to the Heart's Desire!*

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## The Countless Sweet Pleasures she Bestows

ہم پہ مشترکہ ہیں احسان غمِ الفت کے  
اتنے احسان کہ گنواؤں تو گنوا نہ سکوں  
ہم نے اس عشق میں کیا کھویا ہے کیا سیکھا ہے  
جز ترے اور کو سمجھاؤں تو سمجھا نہ سکوں

*We both bear the terrible gifts of our beloved;  
The countless sweet agonies she bestows.  
Who else can I make understand but you?  
What I have undergone in this cruel passion.*<sup>1</sup>

Faiz

Islam contributed enormously to humanity through advancements in all fields of learning. In addition to original intellectual breakthroughs, most of the important scientific and philosophical texts of ancient Greece were preserved in Arabic translations by Islamic scholars. Within the framework of Greek knowledge, Muslims intellectuals made several important contributions that continued into the Roman Era. The translation of most works by Muslims into Latin during the 12th and 13th

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<sup>1</sup> 'Raqeeb Se' (To the Rival-Lover) is a one-of-its-kind poem written by Faiz Ahmed Faiz, which is addressed by a man to another, who was in love with the same woman. Faiz (AD 1911 -- AD 1984) was an influential left-wing intellectual, revolutionary poet, and one of the most highly regarded poets of the Urdu language. Here Rival-Lover is the traditional Muslims who have a very restrictive orthodox view of Islam. I intend to enumerate the blessings of Islam to the humanity while keeping the orthodox and dogmatic views of my rival-lover in mind.

centuries played a pivotal role in the awakening of the European Renaissance. The 12th century witnessed an intensified transfer of Muslim learning into the West through translations of Muslim works, which helped Europe seize the initiative from Islam, when the conditions deteriorated in the Islamic world. According to American historian and philosopher, Will Durant (1993):

*‘For five centuries, from 700 to 1200, Islam led the world in power, order and extent of government, in refinement of manners, scholarship and philosophy’.*

The impact of Islam on human civilization can be divided into the two areas of moral and intellectual impact. A careful examination of both provides insight into the sophistication and advancement of Islamic culture.

### **Moral Impact**

Life is important and the values of life are even more important. Values are guiding principles, or standards of behavior, which are regarded as desirable by a civil and just society. They are what we use to guide our interaction with others, with our friends and family; they guide our behaviors in the communities of which we are members, in businesses and in our professional behaviour.

Ethical values carry the concepts of moral standards, moral responsibility and moral identity. Moral standards are associated with behavior; moral responsibility refers to our conscience, and moral identity refers to one who is capable of right or wrong action. When embodied by human beings, they serve to:

- ensure fair play and harmony between individuals;
- help us to be good people in order to enjoy a good society; and
- keep us in a good relationship with the power that created us.

Ethical values are the very essence of every philosophy of life. A Chinese proverb says that if there is righteousness in the heart, there will be beauty in character; if there is beauty in character, there will be harmony

in the home; when there is harmony in the home, there will be order in the nation; when there is order in the nation, there will be peace in the world.

Islam fully recognized the extraordinary importance of values in human life. It not only endorsed the ethical values propounded by earlier religions, but also added to their depth and beauty. It provided the spiritual basis and intrinsic motivation for sublime values. Islam touched the deep recesses of human psyche not only to cleanse it from the dark shadows of anger, envy, greed and other negative human attributes, but also to illuminate it with the light of patience, love, mercy, self-sacrifice and personal dignity.

### **God Consciousness**

The Islamic Revolution had a profound and lasting impact on the psychological and sociological aspects of human existence. Before the advent of Islam, philosophy and religion (with the exception of Christianity) had not left a very deep impact on human life. Generally speaking, individual and social behaviour were not greatly influenced by religion or philosophy.

Mostly, people believed that God, after creating the universe, had become unconcerned with and indifferent to worldly affairs. Either they were devoid of the fear and love of God, or the fear and love of God were not viable creative forces in fashioning their lives. Most of the teachings of Greek philosophy had a negative conception of God's attributes and they scarcely mentioned God's infinite mercy, love and forgiveness, whereas history illustrates that no positive culture or civilization can be built upon bleak constructs and morbid attitudes.

Islam delivered humankind from the deadly knowledge and sick Gnosticism of Greek philosophy. Islam introduced a God that permeated body and soul and could be felt in every drop of blood. The God of Islam is the most Beneficent and Merciful, the Sustainer and the Protector, Peace-giving and most Majestic. We have been commanded to inculcate His

attributes<sup>2</sup> and dye ourselves in His colour, for His is the best colour (Quran, 2:138).<sup>3</sup>

The conception is that God is the Master of, and absolutely operates, the universe and that He provided a consciousness of life, wherein God is a living reality. Faith in God became intrinsic to human life, flowing within them like the life-sustaining blood in their veins, illumining their hearts and enlightening their minds. Consequently a pious, dignified and graceful version of humanity emerged that was steeped in His consciousness and love. The Quran (79:40) reflects this in the following verses:

a) *But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts’.*

b) *It is only those who have knowledge among His slaves that fear Allah’.*

Quran 35:28

c) *Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware’.*

Quran 49:13

Same consciousness was explained by the Messenger of Allah (PBUH), when a person once asked him, ‘O Messenger of Allah! Give me some advice’. The Prophet (PBUH) replied, ‘I advise you to fear Allah because it is the head of everything’.

## **Moral Courage**

Spiritual consciousness provided the believer with exceptional will-power and equipped him with the idea of self-criticism, a continuous drill to rectify one’s mistakes and failings. It gifted him with *Nafs-i-Lawwama* (the ever repenting conscience) that pricked him whenever he did a wrong thing, and prevented him from doing evil even in the secluded corner of darkness. This consciousness prompted people to present themselves for

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<sup>2</sup> It is a hadith of the Prophet (PBUH).

<sup>3</sup> (We take our) colour from Allah, and who is better than Allah at colouring.

punishment by confessing that they had committed a sin. This self-evaluating moral thinking led to the highest standards of trustworthiness and integrity, giving rise to piety and decency that was maintained both in public and private life. It became difficult for human beings to submit to forces other than Allah. The emperors, the scholars, the wealthy, all behaved as humble creatures of God. The majesty and grandeur of Allah delivered humankind from the yoke of all these earthly gods. All worldly beauty, grandeur of the royal courts, paled into insignificance before Allah's awe and grandeur.

History also witnessed that an ordinary Arab stood eyeball to eyeball with the Roman and Persian Emperors. Hazrat Sa'ad Ibn Abi Waqqas sent Rabi Ibn Amir as his envoy to the court of Rustam of Iran. When he reached the court, he found it well-decorated. The crown was bedecked with pearls and rubies. This poor man was clad in simple dress, riding a weak horse. He treaded over the velvets and carpets of the royal court. He was not awed and overwhelmed by the grandeur of the court of Rustum, until he entered the inner court, piercing the carpets with his spear. He went straight to Rustum and tethered his horse to his royal pillow and said:

*We have been sent by Allah to rid His men from the slavish bonds of their fellow men and make them the slaves of none but Allah. And to take them out from this narrow, limited world and make them enter the vastness of the world hereafter, and deliver them from the oppression of false religions and bring them under the just rule of Islam (Ibn Kathir, 2003).*

The highest moral rectitude, indifference to wordily possessions, love of Allah and longing for *Akhirah* (The Hereafter) made the Muslims courageous. They were overwhelmed by longing for Paradise and looked down upon the worldly life and its material things with contempt and disdain. They were so much obsessed with the great ideals of Islam that they became forgetful of all around them.

دو عالم سے کرتی ہے بیگانہ دل کو  
عجب چیز ہے لذت آشنائی

*It makes the heart indifferent to both the worlds; strange is the taste of intense love for God.*

Iqbal, 1935

### Longing for Death

Hazrat Anas Ibn Nazar joined the battle of Uhad.<sup>4</sup> On one occasion while he was advancing towards the enemy, he saw Hazrat Sa'ad Ibn Ma'az and addressed him: 'Sa'ad! By God, I can feel the fragrance of Jannah (Paradise) from the other side of the mountain of Uhad.' Then he disappeared into the battling crowd. Ans Ibn Malik said that when the war was over, they found more than eighty wounds on his body and it was mutilated beyond recognition. His sister identified him by his fingerprints' (Bukhari wa Muslim).

On the eve of Uhud, when the Prophet persuaded his followers by saying (Quran, 3:133): '*And hasten for the pardon of your Lord, and paradise extending over the heavens and the earth*'. Hazrat Umar Ibn Hammam al-Ansari, one of the companions asked: 'O, Messenger of Allah! Is it extending over heavens and the earth?' The Prophet replied, 'Yes, do you have any doubt?' Al-Ansari replied that he did not doubt it; rather he had an ardent desire to be blessed with it. The Prophet said, 'Yes, yes, you will get it'. Al-Ansari was eating dates at that time. He threw away the dates asking why should he waste his time; he joined the battle and was martyred (Bukhari) Iqbal expresses this clearly.

موت کے آئینے میں تجھ کو دیکھا کر رخ دوست  
زندگی تیرے لیے اور بھی دشوار کرے

*By showing you the face of your friend (God) in the mirror of death,  
He makes life more difficult for you to live.*

Iqbal, 1936

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<sup>4</sup> The second battle of Islam in which the Prophet participated after Hijrah.

## Self-surrender

Pious thinking makes a Muslim surrender completely and submit himself to Allah. He gives up his personal desires and ambitions and becomes God's bondsman. He hands over his life and property to Allah. If he wages war, it is for His sake and if he makes a truce, it is also for His sake. And if he loves or hates, it is only to seek His pleasure.

Fudala Ibn Umair came to kill the Prophet Muhammad (PBUH), while the latter was circumambulating the Ka'bah. Prophet Muhammad (PBUH) asked, 'What are your intentions?' He replied, 'Nothing'. Prophet Muhammad (PBUH) smiled and advised him to repent. Then the Prophet (PBUH) put his hand on his chest. Fudala says that the moment the Prophet (PBUH) lifted his hand from his chest, Prophet Muhammad (PBUH) was the most beloved of all. He further narrates that on his return, he met a woman he had often flirted with before. She invited him to sit together as usual and enjoy her company. He rejected her invitation and told her there was no room for flirtation now that he had accepted Islam and submitted to Allah (Jawziyyah, 2003).

## Ma'rifah<sup>5</sup> (Knowledge of God)

Man's true understanding of God and his attributes, his profound consciousness of life's beginning and end, and a clear-cut action plan to lead a proper life gave him an intuitive knowledge of the reality which rescued humankind from the irrelevant and sterile search for any other philosophy or theology. His energy and vigour remained intact and protected, thus available for pursuing noble goals. Muslims used these energies in their temporal and religious affairs and created a marvelous civilization, blending moral values with material comforts.

Ma'rifah (Gnosis) of God is of two kinds: cognitional (*ilmi*) and emotional (*hali*). Cognitional gnosis is the foundation of all blessings in

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<sup>5</sup> Spiritual Knowledge of God.

this world and in the next. The Quran (51:56) says:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

*I only created the jinn and mankind that they might serve me.*

Ma'rifah is the life of the heart through Allah, and the turning away of one's innermost thoughts from all that is not Allah. The worth of everyone is in proportion to Ma'rifah, and he who is without Ma'rifah is worth nothing. Ma'rifah is in reality Allah's providential communication of the spiritual light to the hearts of humanity. Allah, in His Mercy, illuminates the heart of man and keeps it from contamination so that all created things have not even the worth of a mustard-seed in his heart (Hujwiri, n.d.).

### Collective Responsibility

The Islamic consciousness stressed the concept of a collective responsibility. The difference between Islam and most other religions is that it did not content itself with merely establishing acts of worship and abandon the needs of society to a temporal governing body. Rather, Islam established ways of conduct, and relationships' rights and obligations for the individual vis-a-vis members of his family, community and the nation and for the nation vis-a-vis other nations. The Quran declares:

- *And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong.*

Quran 9:71

- *Hast thou observed him who belieth religion? That is he who repelleth the orphan, and urgeth not the feeding of the needy.*

Quran 107:1-3



The Prophet Muhammad (PBUH) said:

*The faithful, in their love for one another and in their having mercy for one another and in their kindness toward one another, are like one body; when a member of it ails, all (the parts of) the body call one another (to share the pain) through sleeplessness and fever (Muslim).*

The holy Prophet (PBUH) further illustrates this fundamental distinction of Islam:

*Every one of you is a shepherd, and every one of you will be questioned about those under his rule: the ruler is a shepherd, and he will be questioned about his subjects; the man is a shepherd in his family, and he will be questioned about those under his care; and the woman is a shepherd in the house of her husband, and she will be questioned about those under her care. Thus, every one of you is a shepherd and is responsible for those under his care (Bukhari).*

The Prophet Muhammad (PBUH) has given a beautiful illustration of the duty that society is responsible for the individual's behavior in this parable:

*The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them'. So, if the people in the upper part let the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe (Bukhari).*

We are commanded to help both, the oppressor and the oppressed. To help the oppressed is to rescue him from victimization and to help the oppressor is to restrain him from doing injustice. Allah's Apostle said:

*Help your brother, whether he is an oppressor or he is an oppressed one. People asked, 'O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?' The Prophet said, 'By preventing him from oppressing others'.*

Bukhari, Hadith No. 624

## Love's Focal Point

Humankind found a role model in the Prophet Muhammad (PBUH), who could be the focal point of their everlasting love and affection. Love is a divine sentiment whose tremendous force manifests itself in a thousand ways in this physical world. There is not a single object in the world, which does not carry its impression.

This sentiment of love was lost in worldly grandeur and pomp and show. For centuries, humanity remained deprived of a human personality that could be object of its love, until it found a perfect model of beauty, power and dignity in the form of the Prophet Muhammad (PBUH), who became the focus of mankind's attention and love. One who saw him from a distance was awed and overwhelmed by his personality, and when he met him at a close distance, he loved him.

I quote a few verses from a *eulogy* (na'at) of the Prophet Muhammad (PBUH):<sup>6</sup>

بَلَغَ الْعُلَى بِكَمَالِهِ  
كَشَفَ الدُّجَى بِجَمَالِهِ  
حَسُنَتْ جَمِيعُ خِصَالِهِ  
صَلُّوا عَلَيْهِ وَآلِهِ

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<sup>6</sup> Abu- Muhammad Muslih al-Din bin Abdallah Shirazi, Saadi Shirazi better known by his pen name Sa'di Saadi, was one of the major Persian poets and literary men of the medieval period. These verses are at the beginning of his famous book, 'Gulistan'.

*Human dignity found its perfection in his personality. The light of his beauty removed the darkness. He was the embodiment of the highest virtues. Allah sends His mercy upon him and his descendants.*

A woman of Ansar,<sup>7</sup> whose father, brother and husband were martyred in the battle of Uhud, came out of her house to inquire about the safety of the Prophet Muhammad. 'I want to see the Prophet', she said. When she found out that he was all right, she exclaimed that if he was safe and sound, then all pains and sufferings would be easy to undergo (Ibn Ishaq, n.d.).

When Khubayb, a companion of the Prophet (PBUH), who had been persecuted was tied up on the scaffold, prepared for hanging, a nearby man spoke: 'Tell me, would you not prefer that Muhammad (PBUH) were here in your place to receive this last punishment, while you were at home with your people'? He answered, 'No, I certainly prefer that Muhammad (PBUH), be where he is, safe from all harm.' They all laughed it off (Ibn Kathir, 2003).

Urwah Ibn Masu'd Thaqafi<sup>8</sup> upon his return from Hdaybiyah said to Quraysh, 'O men of Quraysh, I have visited Chosroes, Caesars and the Negus in their respective courts. By God, I have never seen a King who is so much loved, honoured and revered by his colleagues as Muhammad (PBUH) is by his followers. So much so that when he asks them to do something, they scramble for the orders to be carried out and they save the water with which he performs his ablutions. When he speaks, they lower their voices as a mark of respect and out of respect, they cannot cast full glance at him, (Jawziyyah, 2003).

In Islam, humanity found a point to focus their love and an altar where they could sacrifice their high emotions and express their natural feelings and sentiments. The people were secured from emotional chaos. New traditions of love and obedience were set up. The creative activity of

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<sup>7</sup> The supporters of Muhammad in Madina.

<sup>8</sup> He was Quraysh's envoy to Treaty of Hdaybiyah.

passionate love came into play and it scaled great heights and left everlasting effects on human culture and civilization. And, finally, love conquered the whole world.

### Personal Dignity

The psychological and moral factors brought about changes in human conduct and behavior. Mankind was revived and its dignity and honour restored. Latent capabilities surfaced. A great humanistic revolution changed the Arab nation, the most backward and illiterate at that time. Umar, who was a shepherd became, Umar the Great by virtue of this education and training, and amazed the whole world by his towering personality. He became the role model of *Taqwa* (piety and God's consciousness) and administration. Khalid Ibn Waleed was an ordinary youth, who conquered Rome and became known as the Sword of God. Abu Ubaidah had a soft heart, but forced Herakal to leave Syria. Amr Ibn al-Aas was an ordinary wise person, who became the Governor of Egypt. Sa'ad Ibn Abi Waqqas was an ordinary man, who conquered both Iraq and Iran in the War of Madain. Salman Farsi, the son of a slave family, became the ruler of his own country Iran, but lived in a hut. Hazrat Ali, a man of small stature turns into a great scholar and jurist who became the source of knowledge and wisdom for the succeeding generations.

What was all this? How did it all happen? It seems as though the wires of *dawah* (preaching) and love were spread and then made into a current of faith (*iman*), running through the community of believers, lighting dead hearts and soon brightening the whole world. This greatness, this force was a beneficence of Islam on humankind. It revolutionized both individuals and the communities. It turned herdsmen into rulers. This metamorphosis of human life from shepherds to rulers was extraordinary and exemplary.

These and other great men also made remarkable contributions to the community. They became the standard-bearers of justice and truth. Their personal desires and their worship (*ibadaat*) did not hamper them from

dispensing justice. They kept away from worldly gains and shunned positions of power. But when they were forced to accept public responsibility, they treated it as a sacred trust (*amanah*). They did not represent any particular race or area. They were interested in the well-being of the whole of mankind. They upheld human dignity and honour.

## Intellectual Contributions

### Scientific Thinking

Scientific thinking means the application of a disciplined manner of inquiry, which is based on objective and systematic methods; it is used to facilitate and generate new bodies of knowledge. It is an organized method of inquiry that is inspired by reflection and engagement in careful observation of the nature. Divine wisdom guides the Quranic inspiration for knowledge inquiry. The holy Quran initiated the Islamic mission by invitation for reconstruction of the paradigm as follows:

إِقرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

*Read by the name of your Lord who created.*

Quran 96:1

This very revelation declares that the study of the entire created world is a basic method to appreciate the Creator. This new Islamic approach towards nature provided Muslims the innovative power of creative insights in the exploration of nature. The Quran not only inspires human intellect to gain deep insights in natural phenomena, it also provides various thinking styles and different modes of reasoning. From the point of view of the Quran, nature is a clear sign of God (*Ayah*) that presents the systematic order created by Allah:

- *Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships*

*through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which shown between the sky and the earth; all these are indeed Signs for people of thought.*

Quran 2:164

- *'Can the blind be held equal to the seeing? Will ye then consider not?'*

Quran 6:50

- *Do you not understand?*

Quran 2:44

- *Do they not look at the Camel how it is made? And at the Sky how it is raised up? And at the Mountains how they are fixed firm? And at the Earth how it is spread out?*

Quran 88:17-20

The curiosity created by the Quran forced the early Muslim intellectuals to practice creative thinking in its true sense. This practice transpired in the original works they produced and the translation and preservation of the ancient scientific heritage of Greek, Indian and Persian civilizations. Their endeavors resulted in two significant creative processes that contributed immensely to the future developments of mankind: the invention of advanced technologies and the nurturing of creative and analytical minds.

The Muslims welcomed, appreciated and assimilated the positive and creative contributions of all nations, then critically examined and integrated these ideas into the framework of the Islamic worldview. Phillip Hitti (n.d.) notes:

*The Islamic ability to reconcile monotheism and science proofs to be*

*a first time in human thought that theology, philosophy, and science were finally harmonized in a unified whole. Thus, their contribution was one of the first magnitude, considering its effect upon scientific and philosophic thought and upon the theology of later times. One of the reasons for such development of science is probably due to God's commandments to explore the laws of nature.*

Before the advent of Islam, people worshipped objects of nature and this was called *Shirk* (associating others with God). Islam urged its followers not to worship objects of nature, but rather to study it. This led to scientific thinking and processes. Before Islam, there was no formal concept of experimentation and observation. The universe was an object of worship for man, rather than an object of investigation. It was this great scientific contribution of Islam that completely changed the history of mankind on earth. To quote Encyclopedia Britannica (n.d.) in this context:

*A widespread phenomenon in religions is the identification of natural forces and objects as divinities. It is convenient to classify them as celestial, atmospheric and earthly. This classification itself is explicitly recognized in Indo-Aryan religion: Surya, the sun god, is celestial; Indra, associated with storms, rain and battles, is atmospheric; and Agni, the fire god, operates primarily at the earthly level.*

Islam gave the scientific method to the world. Before Islam, people believed in ancient traditional knowledge without subjecting it to experimentation. The renowned British thinker and philosopher, Bertrand Russell remarked that the Greeks were against experimentation and observation. In his book *The Impact of Sciences on Society* Russell (1976) says:

*To modern educated people, it seems obvious that matters of fact are to be ascertained by observation, not by consulting ancient authorities. But this is an entirely modern conception, which hardly existed before the seventeenth century. Aristotle maintained that*

*women had fewer teeth than men; although he was twice married, it never occurred to him to verify this statement by examining his wives' mouths.*

Social anthropologist Robert Briffault goes to the extent of declaring that modern science was the contribution of the Muslims. Scientific research started with the Greeks, but it were the Muslim Arabs who discovered the scientific method the method of experimentation, observation and measurement. This laid the basis for modern science in Europe. According to Briffault (n.d.):

*The debt of our science to that of the Arabs does not consist in startling discoveries of revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The ancient world was, as we know, pre-scientific. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute method of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was an approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, and measurement, of the development of Mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs.*

The Quran places great emphasis on observation and reflection upon all things created in the universe; this is what we today call Science. The methodological practice brings us closer to God. The history of Islam is witness to the fact that Muslims made tremendous progress in scientific knowledge in the beginning. Bertrand Russell explicitly expresses that the Muslims promoted scientific knowledge and education and led the world



in science when Europe was still in the Dark Ages. A brilliant Islamic civilization, at that time, flourished from India to Spain. He says:

*Our use of the phrase 'The Dark Ages' to cover the period from 600 to 1000 marks our undue concentration on Western Europe. In China, this period includes the time of the Tang Dynasty, the greatest age of Chinese poetry and in many other ways a most remarkable epoch. From India to Spain the brilliant civilization of Islam flourished. What was lost to Christendom at this time was not lost to civilization, but quite the contrary.*

Bertrand, n.d.

## Medicine

The contribution of Muslims in the field of medicine was tremendous during the middle ages; the nature of the contributions, remarkable.

Al-Raazi (AD 865 — AD 925) was undoubtedly the greatest physician of the Islamic world and one of the great physicians of all time. His works were widely translated into Latin under the name, Rhazes, spreading his influence well beyond the boundaries of the Islamic world. Al-Raazi wrote *Kitab Al-Mansuri* a 10-volume treatise dealing with Greek medicine, translated into Latin as *Liber ad Almansorem*. His outstanding work *Al-Judari-wal-Hasbah*, a book dealing with smallpox and measles is one of the most authentic books on the subject, even to the present day. It was translated into Latin and other European languages and was published more than forty times between AD 1498 and AD 1866. His comprehensive and celebrated work, *Al-Hawi* runs into 20 volumes. On the order of Charles I, King of Sicily, the Sicilian Jewish physician, Faraj Ibn Salim, translated it into Latin with the title *Continens*. Al-Raazi also contributed

to gynecology, obstetrics, ophthalmology, and nephrology. He was also an eminent surgeon and is the inventor of seton<sup>9</sup> in surgery.

Al-Raazi developed sutures, which he extracted from animals in order to join tissues, and was the first to use sutures in the treatment of wounds. He drew on his chemical experience to develop compounds such as mercury salts, lead and copper that were used in treatment for the first time; much of his practical success was due to his usage of developing trials for these compounds using monkeys. He was also the first to use white lead in ointments and mercury ointment as a laxative. His breadth of knowledge and curiosity put him at the forefront of medicine with other societies scrambling for his translations to catch up.

Ali Ibn Al-Abbas-al-Majusi (d. 994) known in the west as Haly Abbas, was the author of a celebrated work Kitab-al-Maliki known as Liber Regius in Latin, an excellent and compact encyclopedia dealing with both the theory and practice of medical science. It remained a standard book until it was superseded by the Canon, the masterpiece of the great Avicenna. Al-Majusi was the first physician to write about the capillary system and to describe accurately the way in which a child is born.

Abu Ali Al-Husain-al-Sina, (AD 980 - AD 1037) known as Avicenna in the west, was one of the greatest intellectuals of the Islamic world and is ranked second only to Aristotle. His monumental work Al-Qanun-fil-Tib,<sup>10</sup> known as *Canons of Medicine* in Latin, is the masterful culmination of the Arab systematization of knowledge. It is a medical encyclopedia covering 760 drugs and diseases affecting all parts of the body, including diseases that spread through water. The book is particularly concerned with pathology and pharmacopoeia and was massive in its scope. It was translated into Latin in the 12th century by Gerard of Cremona, making it

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<sup>9</sup> The seton procedure involves running a surgical-grade cord through the fistula tract so that the cord creates a loop that joins up outside the fistula. The cord provides a path that allows the fistula to drain continuously while it is healing, rather than allowing the exterior of the wound to close over. Keeping the fistula tract open can help keep from trapping pus or other infectious material in the wound.

<sup>10</sup> Means laws of medicine.

available to a larger, European audience. The popularity of this book may be gauged by the fact that during the 15<sup>th</sup> and 16<sup>th</sup> centuries, it was published hundreds of times in various European languages. Ibn Sina's work, *Al-Qanun (Canons of Medicine)* formed half of the medical curriculum of the European universities in the latter part of the 15<sup>th</sup> century and continued to be used as a textbook in the universities of the west up to about 1650 (Hitti, 2000).

Abu-Al-Jarrah-Al-Zahrawi known in Latin as Abul Casis (d. 1013) was a great surgeon, who wrote *Al-Tasrif*. The book is fully illustrated with sketches of surgical instruments and it profoundly contributed to the development of surgery both in the East and the West. Al-Zahrawi was the first surgeon to perform surgical operations on blood vessels, such as suturing arteries, after they had been cut, and joining them while they are bleeding. For the first time, he used silk fibers in closing wounds and gold ligaments in treating teeth. He developed plastic suturing and many other surgical instruments that were not previously known. He drew pictures of these instruments, and gave details of their size and the material used in manufacturing them.

He developed the surgical operations of lithotomy, the removal of gallstones, tonsillectomy (fissuring the throat to facilitate breathing) and delivering a baby into a basin in case the embryo was in an abnormal position. He recommended the assistance of female nurses when performing surgical operations on women, because females are kinder and patients would feel more comfortable with them. *Al-Qanun* of Avicenna and the Surgery of Zaharawi's *At-Tasreef* remained textbooks of medical science throughout Europe until the 17<sup>th</sup> century.

Abul Qasim Zahrawi's book on surgery *At-Tasreef* was translated into Latin from Arabic by Gerard of Cremona<sup>11</sup> in the 12<sup>th</sup> century and its

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<sup>11</sup> Gerald of Cremona (Latin: Gerardus Cremonensis) (AD 1114 – AD 1187) was an Italian translator of scientific books from Arabic into Latin. He worked in Toledo, Spain and obtained the Arabic books in the libraries at Toledo. Some of the books had been originally

various editions were published in Venice (AD 1497), in Basel (AD 1541) and in Oxford (AD 1778). It held its place for centuries as the textbook of surgery in European medical schools.

Ali Ibn Isa of Baghdad known in Latin as Jesu Occulist has written an excellent treatise on ophthalmology (the branch of medicine dealing with eye diseases). It was translated into Latin and was considered the authoritative work on eye diseases in Europe until the middle of the 18th century. *Hunayn Ibn Ishaq*, wrote *Ten Essays on Eyes*. Hunayn also wrote another book, which contained all the required information for the proper treatment of eye diseases.

Abu Ali al-Hasan (AD 965 -- AD 1020) known as Alhazen in the west, is recognized as the greatest authority on optics the world has ever produced. He has corrected the theories of Euclid and Ptolemy on the subject. His *Opticae Thesaurus* influenced such great writers on optics as Roger Bacon, Leonard da Vinci, John Kepler and many other medieval western writers. Alhazen opined that it is not the ray that leaves the eye and meets the object that gives rise to vision, rather the form of the perceived object passes into the eye and is transmitted by its transparent body.

Ibn Rushd known as Averroes (d. 1198) wrote 16 medical works, one of which *Kulliyat-fil-Tib* deals with general rules of medicine and was translated into Latin as *Colliget*. This book was also printed several times in Europe because of its insights, quality and usefulness.

Ibn Katina, the Moorish physician (d. 1369), is the author of excellent book on the plague and was superior to all earlier works on the subject. This book was edited and translated in Europe in the 15<sup>th</sup> century AD and

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written in Greek and were unavailable in Greek or Latin in Europe at the time. Gerard of Cremona is the most important translator among the Toledo School of Translators who invigorated medieval Europe in the twelfth century by transmitting medieval Oriental and ancient Greek knowledge in astronomy, medicine and other sciences, by making the knowledge available in the Latin language. One of Gerard's most famous translations is of Ptolemy's 'Almagest' from Arabic texts found in Toledo.

revealed the contagious character of the plague and its remedies, which had not been known to Greek physicians.

Ibn An-Nafees (d. 1288) was the manager of the Mansoori Hospital in Cairo, which was, at that time, the best hospital in the world. Ibn An-Nafees discovered the minor circulatory system. The work of An-Nafis regarding the right sided (pulmonary) circulation pre-dates the work of William Harvey's *De motu cordis* (AD 1628). Both theories attempt to explain circulation. Together, they represent the earliest and best of Eastern and Western explorations of cardiac physiology. One of his most famous medical writings was his book *The Comprehensive*, which consisted of tens of volumes.

*Ibn Masawayh* (d. 857)<sup>12</sup> was the first in the history of medicine who wrote a complete treatise on ophthalmology, called *Ten Essays on the Eye*.

## Chemistry

As a science, Chemistry is unquestionably the invention of the Muslims. It is the science to which Muslims have made the greatest contributions and developed it to a high degree of perfection. Because of their discoveries and understanding they were considered the authorities of this science until the end of the 17<sup>th</sup> century. Al-Jabr Ibn Hayyan and Zakariya Razi have the distinction of being the greatest chemists the medieval times produced.

*Al-Jabr Ibn Hayyan, called Geber* (d. 815), who flourished in Kufa, is known as the father of modern chemistry. He believed that all matters could be traced to a simple, basic particle composed of a lightning-like charge and fire, which serves as the smallest indivisible unit of matter. He

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<sup>12</sup> Yuhanna ibn Masawaih (AD 777 – AD 857) was an Assyrian Nestorian Christian physician. He became director of a hospital in Baghdad. He composed medical treatises on a number of topics, including ophthalmology, fevers, headache, melancholia, diatetics, melancholy, dietetics, eye diseases, and medical aphorisms. He translated various Greek medical works into Syriac. Many anatomical and medical writings are credited to him, notably the 'Disorder of the Eye' (Daghal al-'ain), which is the earliest systematic treatise on ophthalmology, the Latin translation of which was very popular in the Middle Ages.

discovered as many as 19 elements and is credited with the correct measurements of specific weights. He perfected chemical processes such as distillation, crystallization and sublimation. He was also the first to distill vinegar into acetic acid, to introduce the relative solubility or insolubility of substance in solutions, and the first to use glass tubes, and bottles on a large scale. He laid great emphasis on experimentation in his research.

He explained scientifically the two principal operations of chemistry, calcination<sup>13</sup> and reduction,<sup>14</sup> and registered a marked improvement in the methods of evaporation, sublimation,<sup>15</sup> filtration, distillation and crystallization. Science historian E.J. Holmyard, makes the following observation in his book *Makers of Chemistry*: Jabir seeks to understand the changes that take place during the processes, besides giving opinions to their aims; for instance, explaining how the aim of calcination is to remove impurities from metals, and how metals are calcinated in different ways (Holmyard, 1931).

Al-Jabr described the preparation of many chemical substances including Cinnabar (sulfide of mercury) and arsenic oxide. He prepared mercury oxide and was fully conversant with the preparation of crude sulfuric and nitric acids. His chemical treatises on such subjects have been translated into several European languages including Latin, and several technical scientific terms invented by al-Jabr have been adopted in modern chemistry. Al-Jabr also advanced a theory on the geologic formation of metals and dealt with many useful practical applications of chemistry such as the refinement of metals, preparation of steel, dyeing of cloth and

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<sup>13</sup> Heating to high temperatures in air or oxygen.

<sup>14</sup> Reduction, part of a reduction-oxidation (redox) reaction in which atoms have their oxidation state changed.

<sup>15</sup> Sublimation is the transition of a substance directly from the solid to the gas phase without passing through the intermediate liquid phase. Sublimation is an endothermic phase transition that occurs at temperatures and pressures below a substance's triple point in its phase diagram. The reverse process of sublimation is desublimation or deposition, in which a substance passes directly from a gas to a solid phase.

leather, varnishing of cloth to make it waterproof and the use of manganese dioxide to color glass. He also gives recipes for making inexpensive illuminating ink for manuscripts and mentions the use of manganese dioxide in glass making (Ibid).

Al-Jabr built a precise scale that weighed very tiny items. He defined chemical combinations as a union of the elements together, in particles too small for the naked eye to see, without loss of their character preceding John Dalton<sup>16</sup> by ten centuries. He identified many new products, including alkalines, acids, salts, paints and greases. He prepared sulphuric acid, nitro-hydrochloric acid (used to dissolve some metals), caustic soda and a multitude of salts such as sulphates, nitrates, potassium and sodium carbonates. Jabir's work with metals and salts subsequently helped develop foundry techniques and glazing processes for tiles (Wickens, 1976) and other ceramics (see also The Cultural Atlas of Islam).

Nearly a century after *Jabir, Al-Razi* (d. 925), developed foundations of chemistry that served in that capacity until modern times. In his work *Secret of Secrets*, he presented the very useful classification of natural substances, dividing them into earthly, vegetable and animal substances, to which he also added a number of artificially obtained substances such as lead oxide, caustic soda and various alloys. He went further in the cataloguing and description of his experiments, describing first the materials he used, then the apparatus, methods and conditions of his experiments (Kettani, 1984). Al-Razi also set up the laboratory in the modern sense, designing, describing and using more than twenty instruments.

Al-Majriti (d. 1007), an Andalusian scholar from Madrid, is noteworthy mainly due to his work *Rutbat Al-Hakim* (The Rank of the Wise), which amongst other things, gives formulae and instructions for the purification of precious metals. In this work, Al-Majriti was also the first

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<sup>16</sup> John Dalton (d. 1844) was an English chemist, physicist, and meteorologist. He is best known for his pioneering work in the development of modern atomic theory.

to mention the idea of mass conservation, an important discovery made eight centuries before Lavoisier.<sup>17</sup>

### Pharmacology

Advances in chemistry led to the development of pharmacology in the Muslim world. Al-Razi promoted in his writings and medical practice the medical uses of chemical compounds. His predecessor Sabur Ibn Sahl (d. 869) endeavoured to initiate pharmacopoeia, describing a large variety of drugs and remedies for ailments. Approximately a century later Al-Biruni (d. 1051) wrote one of the most valuable Islamic works on pharmacology entitled *Kitab al-saydanah* (The Book of Drugs), in which he provided detailed knowledge of the properties of drugs, and outlined the role of pharmacy and the functions and duties of the pharmacist. Ibn Sina described no less than 700 preparations, their properties and mode of action. The works on drugs by Ibn Masawayh al-Maridini (Mesue the younger), from Baghdad, and Ibn al-Wafid (Abenguefit) of Spain, were printed in Latin more than fifty times, appearing as *De Medicinis universalibus et particularibus* by Mesue the younger, and *Medicamentis simplicibus* by Abenguefit (Meyerhof, 1931).

Al-Zahrawi played a pioneering role in the preparation of medicines by sublimation and distillation. His *Liber servitoris* explains how to prepare simple and complex drugs. Al-Zahrawi also gives methods of preparing

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<sup>17</sup> Antoine-Laurent de Lavoisier (d. 1794) was a French nobleman and chemist central to the 18th-century chemical revolution and a large influence on both the history of chemistry and the history of biology. He is widely considered in popular literature as the 'father of modern chemistry.' It is generally accepted that Lavoisier's great accomplishments in chemistry largely stem from his changing the science from a qualitative to a quantitative one. He discovered that, although matter may change its form or shape, its mass always remains the same.



litharge,<sup>18</sup> white lead, lead sulphide (burnt lead), burnt copper, cadmia,<sup>19</sup> marcasite,<sup>20</sup> yellow arsenic and lime, as well as the various vitriols, salts, natron<sup>21</sup> and other substances. He also provides a considerable number of recipes for distilled products, though not alcoholic ones, indicating the beginning of distillation as a means of preparing drugs (Taylor, 1957).

Abu al-Mansur al-Muwaffaq (d. 891) wrote *The Foundations of the True Properties of Remedies*, describing arsenious oxide and silicic acid. He made clear distinction between sodium carbonate and potassium carbonate and drew attention to the poisonous nature of copper compounds, especially copper vitriol, and also lead compounds. He also mentioned the distillation of seawater for drinking (Holmyard, 1931).

According to Levey, the pharmacological texts of the Muslims carefully followed practical lines of inquiry and discovery that were useful to the apothecary and medical practitioner. He lists some of the major contributions of Muslim pharmacology as follows:

- a) Medical formularies that include many kinds of compound drugs, pills, pastilles, powders, syrups, oils, lotions and toothpastes.
- b) Books on poisons.
- c) Synonymatic treatises in which are found lists of medical herbs, usually presented in alphabetical order to help the reader identify the drug in other languages.
- d) Tabular, synoptic texts, wherein long texts are turned into tabular work for quick usage, and abstracts made of some treatises for the same purpose.
- e) Lists of materia medica that includes therapeutic considerations and opinions of various writers on the subject, preparations of drugs and descriptions and other relevant matters in the field.
- f) Substitute drugs in case one drug, for whatever reason was not

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<sup>18</sup> Litharge is one of the natural mineral forms of lead oxide, PbO.

<sup>19</sup> Cadmia (Latin for calamine) is an oxide of zinc which, collects on the sides of furnaces where copper or brass was smelted, and zinc sublimed.

<sup>20</sup> Name of a stone.

<sup>21</sup> In modern mineralogy the term natron has come to mean only the sodium carbonate decahydrate (hydrated soda ash) which, makes up most of the historical salt.

available, a substitute was provided. Works on medical specialties available either as separate treatises or as sections of large encyclopedias of medicine (Levey, 1973).

### Mathematics

The Islamic world made significant contributions in mathematical sciences from the 8<sup>th</sup> century onwards. Muslim mathematicians drew upon and blended together the mathematical advances of Greece and India. The Islamic prohibition on depicting the human form led to the extensive use of complex geometric patterns to decorate buildings resulting in mathematics practiced as art.

The House of Wisdom (*Bait-ul-Hikmah*) that was set up in Baghdad around 810 AD started translating the major mathematical works of the Greeks and Indians into the Arabic language. The genius mathematician Muhammad Al-Khwarizmi was an early Rector of the House of Wisdom in the 9th Century.

Muḥammad ibn Musa al-Khwarizmi (d. 850),<sup>22</sup> whose name was Latinized as Algoritmi, made huge contributions to mathematics and laid the basis for innovation in algebra and trigonometry. His magnum opus *The Compendious Book on Calculation by Completion and Balancing* (*Al-Kitab al-mukhtaṣar fī ḥisab al-jabr wal-muqabala*) is a mathematical book written around 830 AD. The term Algebra is derived from the name of one of the basic operations with equations Al-Khwarizmi described in his book; al-jabr, which means restoration, refers to adding a number to both sides of the equation to consolidate or cancel terms. The book was translated into Latin as *Liber algebrae et almucabala* by Robert of Chester (Segovia, 1145 AD) and also by Gerard of Cremona.<sup>23</sup> The book provided

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<sup>22</sup> Muḥammad ibn Musa al-Khwarizmi (AD. 780 – AD. 850), formerly Latinized as Algoritmi, was a Persian mathematician, astronomer and geographer during the Abbasid Caliphate, a scholar in the House of Wisdom in Baghdad.

<sup>23</sup> Gerard of Cremona (Latin: Gerardus Cremonensis) (AD 1114 – AD 1187) was an Italian translator of scientific books from Arabic into Latin. He worked in Toledo, Spain. Some of the books had been originally written in Greek and were unavailable in Greek or Latin in

an exhaustive account of solving polynomial equations up to the second degree, and discussed the fundamental methods of reduction and balancing, referring to the transposition of terms to the other side of an equation, that is, the cancellation of like terms on opposite sides of the equation (Boyer, 1991). *Al-Khwarizmi* also solved linear and quadratic equations.

The beginnings of algebra were a revolutionary move away from the Greek concept of mathematics, which was essentially geometrical. Algebra was a unifying theory that allowed rational numbers, irrational numbers, and geometrical magnitudes to be treated as algebraic objects. This not only provided mathematics a whole new direction much broader than that which had existed before, it also provided an instrument for future development of the subject. *Al-Khwarizmi* introduced the fundamental algebraic methods of reduction and balancing and provided an exhaustive account of solving polynomial equations up to the second degree. In this way, he contributed to the creation of a powerful abstract mathematical language that is still used throughout the world today, a language that allowed a better way of analyzing mathematical problems.

*Al-Khwarizmi's* second major work *On the Calculation with Hindu Numerals* (*Kitab al-Jam' wat-Tafriq bi-Ḥisab al-Hind*) was written about 825 AD, and served to spread the Hindu–Arabic numeral system throughout the Middle East and Europe. This was translated into Latin as *Algoritmi de numero Indorum*. *Al-Khwarizmi*, whose name was rendered in Latin to *Algoritmi*, led to the term algorithm. His most important contribution to mathematics was his strong advocacy of the Hindu-Arabic numeral system (1-9 and 0), developed in Indian mathematics, which he recognized as having the power and efficiency needed to revolutionize

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Europe at the time. Gerard of Cremona is the most important translator among the Toledo School of Translators who invigorated medieval Europe in the twelfth century by transmitting medieval Oriental and ancient Greek knowledge in astronomy, medicine and other sciences, by making the knowledge available in the Latin language.

mathematics, and which was soon adopted by the entire world. His book, *Zij al-Sindhind* also contained tables for the trigonometric functions of sines and cosines. A related treatise on spherical trigonometry is also attributed to him.

Muhammad Al-Karaji<sup>24</sup> pushed the frontiers of algebra still further by freeing it from its geometrical heritage and introducing the theory of algebraic calculus.<sup>25</sup> Al-Karaji was the first to use the method of proof by mathematical induction to prove his results, by showing that the first statement in an infinite sequence of statements is true, and then proving that, if any one statement in the sequence is true, then so is the next one. He used mathematical induction to prove the binomial theorem. A binomial is a simple type of algebraic expression that has just two terms which are operated on only by addition, subtraction, multiplication and positive whole-number exponents, such as  $(x+y)$ .<sup>2</sup> The co-efficients needed when a binomial is expanded form a symmetrical triangle; this is usually referred to as Pascal's Triangle after the 17th Century mathematician Pascal,<sup>26</sup> even though many other mathematicians had studied it centuries before him including Al-Karaji.

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<sup>24</sup> Abu Bakr ibn Muḥammad ibn al Ḥusayn al-Karaji (or al-Karkhi) (AD 953 -- AD 1029) was a 10th-century mathematician and engineer who flourished at Baghdad. His three principal surviving works are mathematical: 'Al-Badi' fi'l-hisab (Wonderful on Calculation), Al-Fakhri fi'l-jabr wa'l-muqabala (Glorious on Algebra), and Al-Kafi fi'l-hisab (Sufficient on Calculation).

<sup>25</sup> Calculus is the mathematical study of change, in the same way that geometry is the study of shape and algebra is the study of operations and their application to solving equations. It has two major branches, differential calculus (concerning rates of change and slopes of curves), and integral calculus (concerning accumulation of quantities and the areas under and between curves). Both branches make use of the fundamental notions of convergence of infinite sequences and infinite series to a well-defined limit.

<sup>26</sup> Blaise Pascal (AD 1623 -- AD 1662) was a French mathematician, physicist, inventor, writer and Christian philosopher. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the study of fluids, and clarified the concepts of pressure and vacuum. He started some pioneering work on calculating machines. He built Pascal's calculators and later Pascalines) establishing him as one of the first two inventors of the mechanical calculator.

Omar Khayyam<sup>27</sup> (best known as the writer of the *Rubaiyat*)<sup>28</sup> generalized Indian methods for extracting square and cube roots to include fourth, fifth and higher roots in the early 12th Century. He carried out a systematic analysis of cubic problems, revealing that there were actually several different sorts of cubic equations. He wrote the influential *Treatise on Demonstration of Problems of Algebra* (AD 1070), which laid down the principles of algebra that were eventually transmitted to Europe. In particular, he derived general methods for solving cubic equations and even higher orders. In the *Treatise*, Khayyam wrote on the triangular array of binomial coefficients, what would become known as Pascal's triangle. In AD 1077, Khayyam wrote *Sharh ma ashkala min musadarat kitab Uqlidis* (Explanations of the Difficulties in the Postulates of Euclid) published in English as *On the Difficulties of Euclid's Definitions* (Nasr, 2007).

*Nasir Al-Din Al-Tusi*<sup>29</sup> was the first to treat trigonometry as a separate mathematical discipline, distinct from astronomy. Building on earlier work by Greek and Indian works on the sine function, he gave the first extensive exposition of spherical trigonometry, including listing the six distinct cases of a right triangle in spherical trigonometry. One of his major mathematical contributions was the formulation of the famous law of sines for plane triangles,  $\frac{a}{\sin A} = \frac{b}{\sin B} = \frac{c}{\sin C}$ , although the sine law for spherical triangles had been discovered earlier by the 10th Century Persians Abul Wafa Buzjani and Abu Nasr Mansur.

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<sup>27</sup> Omar Khayyam (AD 1048 -- AD 1131) was a Persian mathematician, astronomer, philosopher, and poet, who is widely considered to be one of the most influential scientists of all time. He wrote numerous treatises on mechanics, geography, mineralogy and astrology.

<sup>28</sup> 'Rubaiyat' is the collection of poetry of Omar Khayyam (AD 1048 – AD 1131), a Persian poet, mathematician, and astronomer. A ruba'i is a two-line stanza with two parts per line; hence, the word rubaiyat (derived from the Arabic language root for four), meaning "quatrains". Edward FitzGerald (AD 1809 – AD 1883) translated into English a selection of poems, originally written in Persian.

<sup>29</sup> Khawaja Muhammad ibn Muhammad ibn Hasan Tusi (AD 1201 -- AD 1274) (or simply Tusi in the West), was a Persian (from northern city of Tus) polymath and prolific writer.

Thabit ibn Qurra<sup>30</sup> developed a general formula by which amicable numbers could be derived. Amicable numbers are pairs of numbers for which the sum of the divisors of one number equals the other number; for example, the proper divisors of 220 are 1, 2, 4, 5, 10, 11, 20, 22, 44, 55 and 110, of which the sum is 284; and the proper divisors of 284 are 1, 2, 4, 71, and 142, of which the sum is 220. This formula was later re-discovered much later by both Fermat<sup>31</sup> and Descartes.<sup>32</sup>

In addition to his monumental works on optics and physics Ibn al-Haytham (also known as Alhazen),<sup>33</sup>, established the beginnings of the link between Algebra and Geometry, and devised what is now known as Alhazen's problem. This eventually led al-Haytham to derive a formula for

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<sup>30</sup> Thabit ibn Qurra al-Harrani (Latin: Thebit/Thebith/Tebit) (AD 826 -- AD 901) was an Arabic mathematician, physician, astronomer, and translator of the Islamic Golden Age who lived in Baghdad during the time of Abbasid Caliphate. He made important discoveries in algebra, geometry, and astronomy. In astronomy, Thabit is considered one of the first reformers of the Ptolemaic system, and in mechanics he was a founder of Statics, a branch of Mechanics that relates to the analysis of loads on physical systems in static equilibrium.

<sup>31</sup> Pierre de Fermat (AD 1601 -- AD 1665) was a French lawyer and a mathematician who is given credit for early developments that led to infinitesimal calculus, including his technique of adequality. In particular, he is recognized for his discovery of an original method of finding the greatest and the smallest ordinates of curved lines, which is analogous to that of the differential calculus, then unknown, and his research into number theory. He made notable contributions to analytic geometry, probability, and optics. He is best known for Fermat's Last Theorem which states that no three positive integers  $a$ ,  $b$ , and  $c$  can satisfy the equation  $a^n + b^n = c^n$  for any integer value of  $n$  greater than two.

<sup>32</sup> Rene Descartes (AD 1596 -- AD 1650) was a French philosopher, mathematician, and scientist who is considered been considered the father of modern philosophy. Descartes's influence in mathematics is equally apparent: the Cartesian coordinate system allowing reference to a point in space as a set of numbers, and allowing algebraic equations to be expressed as geometric shapes in a two or three-dimensional coordinate system (and conversely, shapes to be described as equations) was named after him. He is credited as the father of analytical geometry, the bridge between algebra and geometry, crucial to the discovery of infinitesimal calculus and analysis.

<sup>33</sup> Bu Ali al-Hasan ibn al-Hasan ibn al-Haytham, frequently referred to as Ibn al-Haytham (Latinized as Alhazen or Alhacen (AD 965 -- AD 1040), was an Arab polymath and philosopher who made significant contributions to the principles of optics, astronomy, mathematics, meteorology, visual perception and the scientific method. In medieval Europe, he was honored as Ptolemaeus Secundus (Ptolemy, the Second).

the sum of fourth powers, where previously only the formulas for the sums of squares and cubes had been stated. His method can be readily generalized to find the formula for the sum of any integral powers. He used his result on sums of integral powers to perform what would now be called integration, where the formulas for the sums of integral squares and fourth powers allowed him to calculate the volume of a paraboloid.

Abu Kamil (d. 930),<sup>34</sup> wrote the *Book on Algebra*. The book dealt with solutions of quadratic equations,<sup>35</sup> application of algebra to geometry and Diophantine equations.<sup>36</sup> He is considered to be the first mathematician to systematically use and accept irrational numbers as solutions and coefficients to equations. His mathematical techniques were later adopted by the Italian mathematician Fibonacci,<sup>37</sup> affording him the opportunity to play an important role in introducing Algebra to Europe. He was the first Muslim mathematician to work easily with algebraic equations with powers higher than  $x^2$  (up to  $x^8$ ) and solved sets of non-linear simultaneous equations with three unknown variables. He wrote all problems rhetorically, and some of his books lacked mathematical notation. For example, he uses the Arabic expression *mal mal shay* (square-square-thing) for  $X^5$  (i.e.,  $X^2.X^2.X$ ). He improved the work of al-Khwarizmi and applied

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<sup>34</sup> Abu Kamil, Shuja ibn Aslam ibn Muhammad Ibn Shuja (Latinized as Auoquamel (AD 850 -- AD 930) was an Egyptian Muslim mathematician during the Islamic Golden Age.

<sup>35</sup> A quadratic equation (from the Latin *quadratus* for square") is any equation having the form  $ax^2+bx+c=0$  where  $x$  represents an unknown, and  $a$ ,  $b$ , and  $c$  represent known numbers such that  $a$  is not equal to 0. If  $a = 0$ , then the equation is linear, not quadratic. The numbers  $a$ ,  $b$ , and  $c$  are the coefficients of the equation, and may be distinguished by calling them, respectively, the quadratic coefficient, the linear coefficient and the constant or free term.

<sup>36</sup> A Diophantine equation is a polynomial equation, usually in two or more unknowns, such that only the integer solutions are sought or studied. An integer solution is a solution such that all the unknowns take integer values.

<sup>37</sup> Leonardo Bonacci (AD 1170 -- AD 1250) also known as Fibonacci was an Italian mathematician, considered to be "the most talented Western mathematician of the Middle Ages". He popularized the Hindu–Arabic numeral system to the Western World primarily through his composition in 1202 of *Liber Abaci* (Book of Calculation). He also introduced to Europe the sequence of Fibonacci numbers that he used as an example in *Liber Abaci*.

algebraic methods to geometry. His research also included quadratic equations, multiplication and division of algebraic quantities, addition and subtraction of radicals.

### Astronomy

Astronomy started during the early period of the Abbasid Caliphate. It was much influenced by *Sidhanta*,<sup>38</sup> a work in Sanskrit brought from India to Baghdad and translated into Arabic by Ibn Ibrahim al-Fazari<sup>39</sup> and al-Khwarizmi. Pahlavi tables (*zij*) compiled during the Sasanid period<sup>40</sup> and Greek astronomical works translated during this period prepared the ground for Arabian astronomy. Ptolemy's *Almagest*<sup>41</sup> went into several translations in Arabic.

Khwarizmi wrote a valuable treatise on astronomy and compiled his own *Tables (zij)*, which, after two centuries, were revised by Spanish

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<sup>38</sup> The *Surya Siddhanta* is the name of multiple treatises (*siddhanta*) in Hindu astronomy. It has rules laid down to determine the true motions of the luminaries, which conform to their actual positions in the sky. It gives the locations of several stars other than the lunar nakshatras and treats the calculation of solar eclipses as well as solstices, e.g., summer solstice 21/06. Significant coverage is on kinds of time, length of the year of gods and demons, day and night of god Brahma, the elapsed period since creation, how planets move eastwards and sidereal revolution. The Earth's diameter and circumference are also given. Eclipses and color of the eclipsed portion of the moon are mentioned.

<sup>39</sup> Muhammad ibn Ibrahim al-Fazari (d. 796 or 806) was a Muslim philosopher, mathematician and astronomer.

<sup>40</sup> The Sasanian Empire was the last Iranian empire before the rise of Islam, ruled by the Sasanian dynasty from AD 224 to AD 651. The Sasanian Empire, which succeeded the Parthian Empire, was recognized as one of the leading world powers alongside its neighboring arch rival the Roman-Byzantine Empire, for a period of more than 400 years.

<sup>41</sup> The *Almagest* is a 2nd-century mathematical and astronomical treatise on the apparent motions of the stars and planetary paths. Written in Greek by Claudius Ptolemy, a Roman era scholar of Egypt, it is one of the most influential scientific texts of all time, with its geocentric model accepted for more than twelve hundred years from its origin in Hellenistic Alexandria, in the medieval Byzantine and Islamic worlds, and in Western Europe through the Middle Ages and early Renaissance until Copernicus (d. 1543).



astronomer Majriti and translated into Latin by Adelard of Bath.<sup>42</sup> These Tables became the basis of all later astronomical pursuits and replaced all earlier tables of Greek and Indian astronomers.

Mamun<sup>43</sup> established several observatories, equipped with the latest instruments at various places in his kingdom, wherein astronomical observations regarding the equinoxes, the eclipses, the apparitions of the comets and other celestial phenomena were made. The size of the earth was calculated from the measurement of a degree on the shores of the Red Sea at a time when Europe was steadfastly asserting the flatness of the earth.

The invention of the telescope by Abul Hasan forms a landmark in the advancement of astronomical observations. Al-Khwarizmi successfully engaged in one of the most important geodetic operations: the determination of the size and the circumference of the earth. The measurement, carried out in the plain of Sanjar (Iran) and Palmyra (Syria), yielded  $56 \frac{2}{3}$  Arabic miles as the length of a degree of the meridian, a remarkably accurate result, exceeding the real length of the degree at the place by about 2,877 feet. This measurement allowed for a calculation that would make the diameter of the earth 6,500 miles and its circumference 20,400 miles (Kennedy, 1996). It is very close to the current modern values of 111.3 km per degree and 40,068 km circumference, respectively (ibid.).

Al-Battani called Albategnius, (d. 918) was an illustrious Muslim astronomer, and is known as the Ptolemy of the Arabs. The Latin translation of his tables, formed the basis for astronomical work in Europe

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<sup>42</sup> Adelard of Bath (Latin: Adelardus Bathensis) (d. 1152) was a 12th-century English natural philosopher. He is known both for his original works and for translating many important Greek and Arab scientific works of astrology, astronomy, philosophy and mathematics into Latin from Arabic versions, which were then introduced to Western Europe. He is known as one of the first to introduce the Hindu–Arabic numeral system to Europe.

<sup>43</sup> Abu Ja'far Abdullah al-Ma'mun ibn Harun was an Abbasid caliph who reigned from AD 813 until his death in AD 833.

for several centuries. He proved the possibility of annular eclipses of the sun and determined with great accuracy the obliquity of the ecliptic, the length of the tropical year, the end of the seasons and the mean orbit of the sun. One of al-Battani's best-known achievements in astronomy is the determination of the solar year as being 365 days, 5 hours, 46 minutes and 24 seconds in duration. He corrected some of Ptolemy's results and compiled new tables of the Sun and Moon, long accepted as authoritative. Some of his measurements were even more accurate than ones taken by Copernicus many centuries later. Al-Battani's work is considered instrumental in the development of science and astronomy in the West. Copernicus quoted him in the book that initiated the Copernican Revolution, *De Revolutionibus Orbium Coelestium*, where his name is mentioned no fewer than 23 times; he is also mentioned in *Commentariolus*.<sup>44</sup> Kepler and Galileo showed interest in some of his observations, and his data continues to be used in geophysics (Hartner, n.d.) today.

Al-Qanun al-Masudi of Al-Beruni (d. 1048 AD) is an astronomical encyclopedia wherein he utilizes his observational data to disprove Ptolemy's immobile solar apogee. His eclipse data was used by Dunthorne<sup>45</sup> in 1749 to help determine the acceleration of the moon, and his observational data has entered the larger astronomical historical record and is still used today in geophysics and astronomy.<sup>46</sup>

Malik Shah Saljuqi established an observatory at Neshapur in 1074-75, where Omar Khayyam and Al-Hazini made astronomical observations

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<sup>44</sup> The *Commentariolus* (*Little Commentary*) is Nicolaus Copernicus's 40-page outline of an early version of his revolutionary heliocentric theory of the universe. After further long development of his theory, Copernicus published the mature version in 1543 in his landmark work, *De revolutionibus orbium coelestium* (*On the Revolutions of the Heavenly Spheres*).

<sup>45</sup> Richard Dunthorne (1711-1775) was an English astronomer and surveyor who worked in Cambridge.

<sup>46</sup> Francis Stephenson 'Historical eclipses and earth's rotation' Cambridge University Press, 1997.

leading to a reformed calendar, which preceded the Gregorian calendar by 600 years. The calendar is called *Al-Tarikh Jalali* and is based on an accurate determination of the length of the tropical year. The Gregorian calendar leads to an error of one day in 3,330 years, whereas Khayyam's apparently leads to an error of one day in about 5,000 years.

In Samarqand, an astronomical table called *Table of Ulugh Beg* was prepared in 1437 AD; this table was much appreciated in Europe and was published in England in the 18<sup>th</sup> century.

The proof of the contributions of Muslim scientists to the field of astronomy is written in the stars: the official names of many stars and technical terms of astronomy have their Arabic origin. A few examples are listed below (Hitti, 2000).

### **Names of the Stars**

<b>Name of star/Technical term</b>	<b>Arabic Origin</b>
Acrab	Aqrab -scorpion
Algedi	Al-Jaddi-the kid
Al-Ta'ir	Al-Tair-the flyer
Deneb	Dhanab-tail
Pherkad	Farqad-calf
Naadir	Nazir-preacher

In a discussion of the Arabs contribution to astronomy Robert Briffault said: 'Arab astronomy did not forestall Copernicus or Newton, though without it there would have been no Copernicus and Newton' (Briffault, n.d.). In yet another discipline, Arab intellectuals made groundbreaking discoveries that led to the development of the discipline that exists today.

### **Geography**

The Muslims also made remarkable advancements in geography. The march of innovations made by Muslim geographers began with their proof

of the roundness of the earth. The Greeks believed that the earth was a circular object, surrounded by ocean water from all directions but the Roman State rejected this idea and later the Christian Church and its earlier fathers, led by Laktanshius,<sup>47</sup> vehemently adopted this theory. The Christian Church put forward the position that the earth was flat and the other side of the earth was uninhabited; otherwise, people might fall in space. The Muslims attempted to revive the theory of earth's roundness. Ibn Khardazabah (d. 885) and Al-Idrisi (d. 1166) postulated that 'The Earth is round like a ball. Water is tightly close to it and remains above it naturally and continuously. Both earth and water are positioned in the universe like yoke inside the egg. They are positioned in the centre, surrounded by the breeze (namely the atmosphere) from all sides' (Idrisi, n.d.).

Al-Idrisi made maps of the world. 'These maps were the greatest maps in cartography in the Middle Ages. They were the most complete, accurate and detailed maps ever. Like most Muslim scientists, Al-Idrisi asserted the roundness of the Earth and viewed that this fact is unquestionable', according to Will Durant (1993). So the theory of the roundness of the earth was formulated by the Muslims long before Copernicus (d. 1543). The *Tabula Rogeriana* was drawn by Al-Idrisi in 1154 for the Norman King Roger II of Sicily, after a stay of eighteen years at his court, where he worked on the commentaries and illustrations of the map. His map inspired Christopher Columbus and Vasco Da Gama in their voyages.

Al-Mamoun (d. 833) decided to measure the dimensions of the earth. He assigned two teams of astronomers and geographers to go to two different locations, east and west, and then to measure one degree of the longitude lines (360 in number). The average measurement by these two teams was 56.66 miles approximately, while the average measurement by contemporary science is 56.93 miles. The teams also measured the diameters of the earth as approximately 41,248 km, a measurement that

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<sup>47</sup> Lucius Caecilius Firmianus Lactantius was an early Christian author (AD 250 -- AD 325) who became an advisor to the first Christian Roman emperor, Constantine I, guiding his religious policy as it developed.

now stands at 40.070 km; the error percentage in the measurements made by Al-Mamoun's teams does not exceed (3%) (Filler, n.d.).

Abu Ali Al-Marakishy (d. 1262) set longitude and latitude lines on maps of the earth to help Muslims specify prayer times all over the world and it facilitated drawing geographical maps (Himeda, n.d.). The Islamic maps and the publications of Muslims about marine sciences have markedly influenced the progress of western navigation.

Ali-bin-Omar Al-Katbi (d. 1277), Qotb-Al-Din Shirazi (d. 1311), and Abu Al-Farag Ali were the first scientists in human history to refer to the possible rotation of the earth around the sun, one rotation every day and night. George Sarton, the Belgian-American chemist, considered by most as the father of the history of science states in his *History of Science, Vol. 3*, 'the research of those three scientists during the thirteenth century did not pass unnoticed. It was one of the factors that influenced the research of Copernicus in his theory announced in (AD 1543)'.

Al-Beruni, while working in the area of present day Pakistan, measured the radius of the earth, a measurement that is only 15 km short of the present day accepted measurement of the earth.

By virtue of their knowledge of geography, the Muslims gained control and mastery over sea routes and tourism. Vasco De Gama (d. 1524), the famous Portuguese sailor, discovered the sea route between India and Europe, which went through Cape of Good Hope. This great sea discovery was made possible with the help of a Muslim Arab mariner, Ahmad Ibn Majid, who in 1498 piloted Vasco De Gama from Africa to India. The Muslim Sultan of Mozambique made available this mariner to him (Britannica, n.d.).

Muslims also had a role in the discovery of the New World. Columbus discovered America in AD 1506. Hitti, the American scholar, writes that the Muslims kept alive the ancient doctrine of the spherical nature of the earth, without which the discovery of America would not have been possible. An exponent of this doctrine was a Muslim scientist named

Abu Ubaidah Muslim al-Baalini, who had written a book on the topic. His theories flourished in the first half of the 10<sup>th</sup> century. The books containing the theory of the sphericity of the earth were translated from Arabic into Latin and were published in Europe in 1410 AD. From these publications, Columbus learnt the theory of sphericity (Hitti, 2000).

### Law

The Muslims made valuable and significant contributions to the discipline of law and jurisprudence. The earlier civilizations had their particular codes as laws, yet law as a science (abstract in existence and distinct from laws and codes) did not exist before Islam. Jurisprudence is purely a Muslim discovery. Various disciplines of law existed in Rome, Greece, China, India and Iraq long before the advent of Islam, but jurisprudence began with Imam Abu Hanifa's book, *Kitab-ul-Rai* (Book of Opinions) (AD 767/AH 150). His pupil, Imam Abu Yousaf wrote *Kitab al-Usul* (Book of Jurisprudence). Imam Shafi (d. 820), for the first time in human history, systematically discussed the canons of various laws, principles of legislation and the interpretation of laws in his book, *Kitab Ar-Risalah-fi-Usul-ul-Fiqh* (Book on Jurisprudence).

Muslim jurists explained the significance of 'intention' in law for the first time in legal history. They gave due importance to the concept of 'intention' (*niyah*) in acts, using as foundation the words of the Prophet: 'The acts have to be judged by intentions.'<sup>48</sup> The Muslim jurists discouraged the concept of strict liability (culpability without criminal intention) as the doctrine of 'niyat'. This doctrine is well established in criminal jurisprudence, as Law does not accept any act as crime without *Mens Rea* (criminal intention).

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<sup>48</sup> This is the first hadith of Sahih Bukhari, the most authentic canonical book of Islam after the Quran.

The Prophet Muhammad (PBUH) promulgated the first ever written constitution for Madina State, which was established as a city-state. This written constitution, prepared by Prophet Muhammad (PBUH), consists of 52 clauses addressing a variety of questions, such as the respective rights and duties of the ruler and the ruled, legislation, administration of justice, organization of defence, treatment of non-Muslim subjects, social insurance on the basis of mutualism and other requirements of that age.<sup>49</sup>

For the first time, Muslims started a systematic study of the comparative laws of various nations. They discussed the basic principles of various foreign laws in comparison with Islamic law and also differentiated, jurisprudentially, between various interpretations of the legal aspects of Islam.

War is a breakdown of law and it is a time when one is least expected to behave reasonably and justly. Hence, the sovereigns of warring states have always claimed the privilege to decide the measures to be taken with regard to the enemy. The Muslims for the first time separated public international law from the whims of the rulers of the State and placed it on a purely legal footing. The discipline of International Law was introduced by Imam Zayed Ibn Ali, the teacher of Imam Abu Hanifah, in his book, *Kitab al-Majmaua*. Imam Muhammad Ash-Shaibani, the pupil of Abu Hanifah, wrote two books on International Law: *Kitab-us-Sayyar us-Sagheer* (A Short Treatise on International Law) and *Kitab us-Sayyar-ul-Kabeer* (A Long Treatise on International Law). The latter book is as comprehensive as Oppenheim's International Law. It is not true, therefore, to claim that the book *De Jure Belli ac Pacis* written by the Dutch scholar, Hogo Grotius (d. 1645 AD), was the first book on International Law, as

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<sup>49</sup> The constitution was promulgated in AD 622 or the first year of the Hijrah, migration of the Prophet (PBUH) from Makkah to Madina.

Imam Muhammad ash-Shaibani (d. 805)<sup>50</sup> wrote *al-Siyar al-Kabir* almost 820 years before Hugo Grotius<sup>51</sup> wrote *De Jure Belli ac Pacis* in 1625 AD.

The Muslim jurists placed emphasis on the fact of the correlativity of rights and obligations. They emphasized that 'rights of man' without simultaneously bringing his corresponding 'duties' would be transforming the human being into a rapacious beast, a wolf or a devil.

Islam tries to base law on the likes and dislikes of human nature. It remains to define and distinguish between things good and the evil. The Quran commands certain things that one must do, (*ma'ruf*) and abstain from others (*munkar*). *Ma'ruf* means a good, which is recognized as such by everybody; therefore, is commanded (or preferred), whereas *munkar* means a thing, which is denounced by everyone; therefore, it is forbidden (or disliked). A very great part of Islamic law is based on this paradigm.

The normal material sanctions behind the law exist in Islam just like in all other legal systems; however, the Prophet of Islam, added another sanction, perhaps more efficacious than the material one, and that is the spiritual sanction. Maintaining all the administrative paraphernalia of the

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<sup>50</sup> Muḥammad ibn al-Ḥasan al-Shaybani was an Islamic jurist and a disciple of Imam Al-Azam Abu Hanifa and is considered the father of Muslim international law. Two books on International law (*al-Siyar al-Kabir*, *al-Siyar al-Saghir*) Al-Shaybani wrote Introduction to the Law of Nations at the end of the 8th century, a book which provided detailed guidelines for the conduct of jihad against unbelievers, as well as guidelines on the treatment of non-Muslim subjects under Muslim rule. Al-Shaybani wrote a second more advanced treatise on the subject, and other jurists soon followed with a number of other multi-volume treatises. They dealt with both public international law as well as private international law. These early Islamic legal treatises covered the application of Islamic ethics, Islamic economic jurisprudence and Islamic military jurisprudence to international law, and were concerned with a number of modern international law topics, including the law of treaties; the treatment of diplomats, hostages, refugees and prisoners of war; the right of asylum; conduct on the battlefield; protection of women, children and non-combatant civilians; contracts across the lines of battle; the use of poisonous weapons; and devastation of enemy territory. The Umayyad and Abbasid Caliphs were also in continuous diplomatic negotiations with the Byzantine Empire on matters such as peace treaties, the exchange of prisoners of war, and payment of ransoms and tributes.

<sup>51</sup> Hugo Grotius (d. 1645) was a Dutch jurist. He laid the foundations for international law, based on natural law. *De jure belli ac pacis libri tres* (On the Law of War and Peace: Three books) was first published in 1625.



justice system, Islam has inculcated in the minds of its followers the notion of resurrection after death, of Divine Judgment and salvation or condemnation in the Hereafter based on actions in this world; thus the believer is commanded to accomplish his obligations even when he has the opportunity of violating them with full impunity, and he abstains from doing harm to others despite all the temptations and availability of absolute security against the risk of any punishment. The material sanctions and spiritual sanctions, each strengthening the efficacy of the other, try to secure the maximum observance of laws and the realization of the rights and obligations by and for all.

For the Muslims, the Quran is a Divine revelation received by the Prophet Muhammad, (PBUH), the messenger of God, who explained the sacred text and gave further directions recorded as the *Hadith* (a collection of the sayings and actions of the Prophet Muhammad-PBUH). The teachings of the Quran and the Hadith cannot be abrogated. This doctrinal rigidity becomes quite elastic, when it permits humans to adapt themselves to exigencies and circumstances through the doctrine of *Ijtehaad* and by other means: The laws, even those of Divine origin or emanating from the Prophet, are not all of the same range. Only some of these are obligatory, whereas others are only recommended, allowing great latitude to individuals; the law can be interpreted and the interpretations generate the possibility of adapting the Divine law to special circumstances; the majority has the power to legislate, as and when required, as the Prophet Muhammad (PBUH) has enunciated the rule:

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ

*My people shall never be unanimous in an error.*

Mishkat. Vol. 5, Hadith No. 317

Islam trusts human intellect in making laws. Mu'adh ibn Jabal, a judge-designate for Yeman, paid a farewell call on the Prophet. The following conversation took place at their meeting.

*On what basis shalt thou decide? According to the Book of God (the Quran)! And if thou do not find any provision therein? Then according to the conduct of the Messenger of God (Muhammad)! And if thou does not find a provision even therein? Then, I shall make an effort with my own opinion'. The Prophet was delighted and exclaimed, 'Praise be to God Who has guided the envoy of His envoy to what pleases the envoy of God'.*

In other words, individual effort based on common sense is not only a means of developing the law, but also a recipient of the benediction of the Prophet.

Islam respects the legal autonomy of various communities of citizens. It encourages every other religious group to have its own tribunals presided over by its own judges, in order to have its own laws applied in all branches of human affairs, civil as well as criminal.

Islam introduced the concept of 'purification of witnesses'<sup>52</sup> in the administration of justice among Muslims to determine that a witness is trustworthy. Furthermore, the Quran (24:4) says that, if someone accuses the chastity of a woman and does not prove it according to the judicial exigencies, not only is he punished, but he is also rendered, forever after, to be unworthy of testimony before tribunals.<sup>53</sup>

Islam sanctioned the customary laws based on *Mar'uf*, the commonly accepted good, thus widening the scope of law. The concept of *Mar'uf* allows the Muslims to benefit from the customs and usages that have evolved in a particular community to further their common good. This assimilative behavior enriched Islamic law. Similarly, the Quran (6:84-85)<sup>54</sup>

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<sup>52</sup> It is called 'Tazkiyah-al-shuhood' which means the mode of inquiry adopted by a Court to satisfy itself as to the credibility of a witness.

<sup>53</sup> 'And those who accuse free women then do not bring four witnesses, flog them, (giving eighty lashes), and do not admit any evidence from them ever, and these it is that are the transgressors.

<sup>54</sup> 'And We bestowed upon Abraham (offspring) Isaac and Jacob and each of them did We guide to the right way as We had earlier guided Noah to the right way; and (of his descendants We guided) David and Solomon, Job, Joseph, Moses and Aaron. Thus do We

declares that the divine revelations received by the former prophets are valid for Muslims, but their range and scope is limited only to revelations, the authenticity of which is proved beyond doubt.

### Other Disciplines

The Muslims promoted fine arts, paintings (of a special kind) and calligraphy. They started and encouraged embroidery and carpet weaving. They began carvings and engravings on wood, tusks and bones. The Muslims made huge contributions to the visual arts like calligraphy, painting, glass, ceramics and textiles, among others. Calligraphic designs are omnipresent in Islamic art. Its two main scripts are the symbolic *kufic* and *naskh* scripts, which can be found decorating and enhancing the visual appeal of walls, domes, the sides of *minbars*, *tughras* and metalwork. The main languages used for calligraphy are Arabic, Persian, Turkish (old) and Urdu.

The most developed form of painting in the Islamic world is the miniature in illuminated manuscripts and the tradition of the Persian miniature is dominant, strongly influencing the Ottoman miniature and the Mughal miniature. The largest commissions of illustrated books are classics of Persian poetry such as the *Shahnameh* of *Firdousi*, *Diwan-e-Hafiz*, *Gulistan-e-Saadi* and many others.

Carpets are another well known Islamic art. Their versatility is utilized in everyday Muslim life, from floor coverings to architectural enrichment, from cushions to bolsters, to bags and sacks of all shapes and sizes and to religious objects, specifically prayer rugs.

The earliest public Islamic buildings, such as the Dome of the Rock,<sup>55</sup>

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reward those who do good. (And of his descendants We guided) Zechariah, John, Jesus and Elias: each one of them was of the righteous’.

<sup>55</sup> The Dome of the Rock (Qubbat Al-Sakhrah) is a shrine located on the Temple Mount in the Old City of Jerusalem. It was initially completed in AD 691 at the order of Umayyad Caliph Abd al-Malik. The Dome of the Rock is now one of the oldest works of Islamic architecture.

had interior walls decorated with mosaics in the Byzantine style, but without human figures; however, the distinctive Islamic tradition of glazed and brightly coloured tiling for interior and exterior walls as well as domes developed from the 9<sup>th</sup> century onwards. The Mughals preferred *parchin kari*, decoration from inlaid panels of semi-precious stones, and, in some cases with jewels, as seen in the Taj Mahal.<sup>56</sup>

Paper was invented in China but after the defeat of the Chinese in the Battle of Talas in 751 (present day Kyrgyzstan), the invention spread to the Islamic world. The first paper mill in the Islamic world was founded in Samarkand, Uzbekistan. The time consuming process of paper making was refined and machinery was designed for bulk manufacturing of paper and a method was invented to make a thicker sheet of paper, which helped transform papermaking into a major industry. The water-powered pulp mills and trip hammers (human or animal-powered) were used in the production of paper, replacing the traditional Chinese mortar and pestle method (Hunter, 1978). The Muslims did a great service to humanity by improving the methods of papermaking. The commercial manufacturing of paper began in Morocco, and then went to Spain and Europe. Without paper, there would have been no circulation of books that led to the wide spread of knowledge. The word *ream*, used for measurement of paper, has its origin in Arabic (<http://www.etymonline.com/index.php?term=ream>).

If you happen to visit the Marriott Hotel in Islamabad, you will see that every second person there is a foreign consultant. Once there was a time when we provided the West with expertise and consultants. Offa Rex (d.

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<sup>56</sup> The Taj Mahal (crown of palaces) is a white marble mausoleum located on the southern bank of the Yamuna River in the Indian city of Agra. It was commissioned in 1632 by the Mughal emperor Shah Jahan (reigned AD 1628 – AD 1658) to house the tomb of his favorite wife, Mumtaz Mahal. It is one of the Seven Wonders of the World. Construction of the mausoleum was essentially completed in 1643 but work continued till 1653 and its cost estimated at the time to be around 32 million Indian rupees, which in 2015 would be valued at around 52.8 billion Indian rupees (\$827 million US). The construction project employed around 20,000 artisans.

796 AD), the King of England, had sent for coin makers from Baghdad (the capital of Iraq which is now under foreign occupation) to cast gold coins. On the one side of the coin, the name of the King was carved and on the other side, that of the Arab coin maker. These coins are preserved in the British Museum.

### **Transmission of knowledge to the West**

These disciplines of knowledge, as developed by the Muslims, reached and spread all over Europe through Sicily, Spain and Rome. From the 11<sup>th</sup> to 13<sup>th</sup> centuries, medieval Europe absorbed knowledge from Islamic civilization, which was then at its peak. Europe and the Islamic world had multiple contact points; main points of transmission of Islamic knowledge to Europe lay in Sicily and in Spain, particularly in Toledo (Grant, 1974), following the conquest of the city by Spanish Christians in AD 1085. After the Islamic conquest of Sicily in AD 965 and its *Reconquista* by the Normans in 1091, an intense Norman-Arab-Byzantine culture developed. The Muslim geographer Muhammad al-Idrisi wrote *The Book of Pleasant Journeys into Faraway Lands* (in Arabic, *Tabula Rogeriana*). The book is one of the greatest geographical treatises of the Middle Ages; Al-Idrisi wrote it for Roger, the king of Sicily. The Crusades also intensified exchanges between Europe and the Levant.

During the 11<sup>th</sup> and 12<sup>th</sup> centuries, numerous European students including many Christian scholars like Leonardo Fibonacci (d. 1250), Adelard of Bath (d. 1152) and Constantine the African (d. 1087), attended Muslim centers of higher learning to study medicine, philosophy, mathematics, cosmography and other subjects. The Arabs translated and developed many of the Greek texts in the *Bait-ul-Hikmat* (House of Wisdom) and these texts were translated again into European languages during the Middle Ages.

Latin translations of these Greek texts originated in multiple places. Toledo, Spain and Sicily became the main points of transmission of Islamic

knowledge to Europe. *Burgundio of Pisa* (d. 1193) discovered lost texts of Aristotle in Antioch (located in Turkey on the Syrian border) and translated them into Latin. *Stefan of Pise* translated an Arab manual of medical theory into Latin around 1127.

Gerard of Cremona personally translated 87 books from Arabic into Latin, including the *Almagest*, Muhammad ibn Musa al-Khwarizm's *On Algebra and Almucabala*, Jabir ibn Aflah's *Elementa astronomica*, al-Kindi's *On Optics*, Ahmad ibn Muhammad ibn Kathir al-Farghan's *On Elements of Astronomy on the Celestial Motions*, al-Farabi's *On the Classification of the Sciences*, the chemical and medical works of Rhazes, the works of Thabit ibn Qurra and Hunayn ibn Ishaq, and the works of Arzachel, Jabir ibn Aflah, the Banu Musa, Abu Kamil Shuja ibn Aslam, Abu al-Qasim al-Zahrawi *Abulcasis*, and the works of Ibn al-Haytham (including the *Book of Optics*) (Campbell, 2000). Geber's *Kitab al-Kimya* (*Book of the Composition of Alchemy*) was translated by Robert of Chester in 1144; and the *Book of Seventy*, was translated by Gerard of Cremona. The alchemical works of Muhammad ibn Zakariya Razi (Rhazes) were translated into Latin around the 12<sup>th</sup> century.<sup>57</sup>

The translation of mathematical works by Al-Khwarizmi greatly influenced mathematics in Europe. Most early algebra works in Europe recognized that the first works of algebra in that continent were translations of the work of al-Khwarizmi and other Islamic authors. The words algorithm, deriving from Al-Khwarizmi's Latinized name Algorismi, and algebra, deriving from the title of his book, *Kitab al-Jabr wa-l-Muqabala* (The Compendious Book on Calculation by Completion and Balancing) are themselves Arabic loanwords. This and other Arabic astronomical and mathematical works, such as those by al-Battani and Muhammad al-Fazari's *Great Sindhind* (based on the *Surya Siddhanta* and *Brahmagupta*) were translated into Latin during the 12<sup>th</sup> century.<sup>58</sup>

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<sup>57</sup> Jerome B. Bieber, 'Medieval Translation Table 2: Arabic Sources', Santa Fe Community College

<sup>58</sup> G. G. Joseph, 'The Crest of the Peacock', p. 306.

Al-Jayyani's *The book of unknown arcs of a sphere* (a treatise on spherical trigonometry) had a strong influence on European mathematics. Regiomantus' *On Triangles* (AD 1463) certainly took his material from the 12<sup>th</sup> century work of Jabir ibn Aflah (otherwise known as Geber), as noted in the 16<sup>th</sup> century by Gerolamo Cardano.<sup>59</sup>

Al-Khazini's (d.1116) *Zij as-Sanjari* is a classic work on astronomy, was translated into Greek by Gregory Choniades in the 13<sup>th</sup> century and was studied in the Byzantine Empire. The astronomical modifications to the Ptolemaic model made by al-Battani and Averroes led to non-Ptolemaic models produced by Mo'ayyeddin Urdu, Nasir al-Din al-Tusi and Ibn al-Shatir, which were later adapted into the Copernican heliocentric model.

Avicenna's *The Canon of Medicine* (AD 1025) was translated into Latin and then disseminated in the Europe, wherein it remained a standard medical textbook during the 15<sup>th</sup> and 16<sup>th</sup> centuries, and was published more than thirty-five times. Muhammad ibn Zakariya Razi (al-Razi) wrote the *Comprehensive Book of Medicine*, with its careful description of and distinction between measles and smallpox, which was also influential in Europe. Abul Qasim al-Zahrawi (also known as Albucasis) wrote *Kitab al-Tasrif*, an encyclopedia of surgery that was translated into Latin by Gerard of Cremona in the 1100s, and used in European medical schools for centuries (Campbell, 2000).

Ibn al-Haytham (Alhazen) wrote the *Book of Optics* (1021), in which he developed a theory of vision and light. Its Latin translation influenced the works of many later European scientists, including Roger Bacon and Johannes Kepler.<sup>60</sup>

The Muslims introduced various fruits and vegetables to Europe through the Middle East and North Africa, some from as far away as China and India, including the artichoke, spinach and aubergine.

New techniques in clothing and new materials were also introduced, including muslin, taffeta and satin. Similarly, Islamic decorative arts were

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<sup>59</sup> O'Connor, John J.; Robertson, Edmund F., "Abu Abd Allah Muhammad ibn Muadh Al-Jayyani" MacTutor History of Mathematics archive, University of St Andrews.

<sup>60</sup> Marshall, Peter (September 1981), 'Nicole Oresme on the Nature, Reflection, and Speed of Light'.

highly valued imports to Europe throughout the Middle Ages.

Islamic pottery of everyday quality is still preferred to European wares. Islamic carpets of Middle Eastern origin, either from the Ottoman Empire, the Levant or the *Mamluk* state of Egypt or Northern Africa, were a significant sign of wealth and luxury in Europe. Such carpets offer an interesting example of the integration of Eastern elements into European painting, most particularly those depicting religious subjects.

A number of modern musical instruments used in European music are influenced by Arabic musical instruments, including the rebec (ancestor of the violin) from the *rebab*, the guitar from *qitara*, the naker from *naqareh* and the *shawm* and *dulzaina* from the reed instruments *zamr* and *al-zurna* (George, 1988).

A number of technologies of the Islamic world were adopted in European medieval technology. These included various astronomical instruments, including the Greek astrolabe, which Arab astronomers developed and refined into such instruments as the *Quadrans Vetus*, a universal horary quadrant, which could be used for any latitude and the *Saphaea*, a universal astrolabe invented by Abu Ishaq Ibrahim al-Zarqali the astronomical sextant; various surgical instruments, including refinements on older forms and completely new inventions; and advanced gearing in water clocks and automata.<sup>61</sup> The examples of complex water clocks and automata by the Muslims are believed to have strongly influenced the European craftsmen who produced the first mechanical clocks in the 13<sup>th</sup> century (Hill, 1998). The importation of both the ancient and new technology from the Middle East and the Orient to Renaissance Europe represented ‘one of the largest technology transfers in world history’ (Chiu, 2010).

Andrew Watson says that there had been an Arab Agricultural Revolution between 700 and 1100 AD, which had diffused a large number

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<sup>61</sup> Ahmad Y Hassan, Transfer Of Islamic Technology To The West, Part II: Transmission Of Islamic Engineering, History of Science and Technology in Islam.



of crops (eighteen crops) and technologies from Spain into medieval Europe such as the production of sugar from sugar cane, water clocks, pulp and paper, silk, fulling mills, advances in mill technology such as the suction pump, noria and chain pumps for irrigation purposes. In the Agricultural Revolution, the Islamic contribution was less in the invention of new devices than in the application on a much wider scale of devices that in pre-Islamic times had been used only over limited areas and to a limited extent. These innovations made it possible for some industrial operations that were previously served by manual labour or draught animals to be driven by machinery in medieval Europe (Lucas, 2005).

Migel Asin Palacios suggests that Dante Alighieri's *Divine Comedy*, considered one of the greatest literary works of the world, derived many features of and episodes about the hereafter directly or indirectly from Arabic works on Islamic eschatology (Palacios, 1968). The *Kitab al-Miraj*, concerning Muhammad's ascension to Heaven, was translated into Latin in 1264 or shortly before as *Liber Scale Machometi*, *The Book of Muhammad's Ladder*. Dante was certainly aware of Muslim philosophy and he named Avicenna and Averroes in his list of non-Christian philosophers in Limbo, alongside the great Greek and Latin philosophers.<sup>62</sup> Averroes,<sup>63</sup> founder of the Averroism School of Philosophy, was influential in the rise of secular thought in Western Europe.

Imam Al-Ghazali too had an important influence on Christian

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<sup>62</sup> I. Heullant-Donat and M.-A. Polo de Beaulieu, 'Histoire d'une traduction', in *Le Livre de l'échelle de Mahomet*, Latin edition and French translation by Gisele Besson and Michèle Brossard-Dandré, 'Collection Lettres Gothiques, Le Livre de Poche', 1991, p. 22 with note 37.

<sup>63</sup> Averroës (Ibn Rushd) was a medieval Andalusian polymath. He wrote on logic, Aristotelian and Islamic philosophy, theology, the Maliki school of Islamic jurisprudence etc. Averroes was born in Córdoba, Al Andalus (present-day Spain), and died at Marrakesh in present-day Morocco. The 13th-century philosophical movement based on Averroes's work is called Averroism. Averroes was a defender of Aristotelian philosophy against Ash'ari theologians led by Al-Ghazali. Averroes had a greater impact on Christian Europe: he has been described as the 'founding father of secular thought in Western Europe' and was known by the sobriquet the Commentator for his detailed emendations to Aristotle. Latin translations of Averroes's work led the way to the popularization of Aristotle.

medieval philosophers. According to Margaret Smith, a Sufi scholar, 'There can be no doubt that Ghazal's works would be among the first to attract the attention of these European scholars and 'the greatest of these Christian writers who was influenced by Al-Ghazali was St. Thomas Aquinas (AD 1225 – AD 1274), who admitted his indebtedness to the Muslim writers. He studied at the University of Naples, where the influence of Islamic literature and culture was predominant at the time' (Smith, 1994).

A major portion of the Quran discusses the rise and fall of ancient peoples. It accepts and recognizes history as one of the disciplines. That is why after Herodotus, the Muslims for the first time produced historians like Yaqubi (d. 872), Tabari (d. 923), Masudi (d. 957), Al-Beruni (d. 1040), and Ibn Khaldun (d.1406). Ibn Khaldun<sup>64</sup> was the first Muslim historian to formulate the principles of historical criticism and developed historiography (the science of history).

Ibn Khaldun, in his book, *Prolegomena* (*Muqaddamah* in Arabic), has for the first time in human history explained and propounded principles of historical development. He has critically analyzed the effects of climate, environment, morality and spirituality on history. He formulated the principles of the rise and fall of the nations. It can, therefore, be rightly claimed that he laid the foundations for modern history and sociology. His *Muqaddamah*, in the words of Toynbee, is 'the greatest work of its kind that has ever yet been created by any mind in any time or place' (Toynbee, 1947).

The greatest contribution of the Muslims to the West is the discovery of the scientific and inductive method. The Arabs introduced the spirit of inquiry and investigative methods into the European world. Brifault has, therefore, rightly declared that Oxford University and Roger Bacon could

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<sup>64</sup> Ibn Khaldun (AD 1332 – AD 1406) was an Arab Muslim historiographer and historian, regarded to be among the founding fathers of modern sociology, historiography, demography, and economics.

He is best known for his book, the *Muqaddimah* (literally the 'Introduction, known as *The Prolegomena* in Greek). The book influenced the later historians of the world.

make contributions due to knowledge that the Arabs transferred to the West.<sup>65</sup>

Until the 15<sup>th</sup> century, the teachings of philosophy and science were considered to be repugnant to religion in the West. Therefore, the works of Aristotle and Ibn Sina were proscribed in educational institutions in Europe. Bruno was burnt alive and Kepler was punished. Galileo was forced to renounce his ideas. In the Muslim world, on the contrary, a conscious effort was made to bring about understanding and harmony between religion, philosophy and science, which led to advancements in science and philosophy. And the West fully benefited from this.

Western scholars normally admit that the West has been greatly influenced by Islamic mysticism (*tasawwuf*). The metaphysical poetry of Iran left deep impressions on Goethe. Dante's, *Divine Comedy*<sup>66</sup> has Ibn Arabi's touch.<sup>67</sup>

In summary, the intellectual and academic achievements of Muslims had a great impact on the western mind. These gave rise to a humanistic movement; historical sciences came into being; scientific experimentation and observations were initiated; harmony and understanding was created between philosophy and faith; the Renaissance started in Italy with the transmission of knowledge from the Muslim world; and Western thought remained influenced by Islamic thought until the period of Immanuel Kant.<sup>68</sup>

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<sup>65</sup> Briffault, *The Making of Humanity*, 1928, P 200: details already discussed in Chapter Two.

<sup>66</sup> Durante degli Alighieri, simply called Dante (AD 1265 – AD 1321), was a major Italian poet of the late Middle Ages. His 'Divine Comedy', originally called 'Comedia' and later christened 'Divina' by Boccaccio, is widely considered the greatest literary work composed in the Italian language and a masterpiece of world literature.

<sup>67</sup> Abu Abd Allah Muḥammad ibn 'Alī ibn Muḥammad ibn 'Arabi al-Ḥatimi at-Ṭai (AD 1165 – AD 1240) was an Andalusian Scholar of Islam, Sufi mystic, poet, and philosopher. He is renowned by some practitioners of Sufism as Shaikh-uk-Akbar (the greatest master): Sharif, M.M., 'A History of Muslim Philosophy' Vol 2 pp. 1338-40.

<sup>68</sup> Immanuel Kant (AD 1724 – AD 1804) was a German philosopher who is considered the central figure of modern philosophy. Kant argued that reason is the source of morality, that

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aesthetics arises from a faculty of disinterested judgment, that space and time are forms of our sensibility, and that the world as it is "in-itself" is unknowable. Kant took himself to have effected a Copernican revolution in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth. His beliefs continue to have a major influence on contemporary philosophy, especially the fields of metaphysics, epistemology, ethics, political theory, and aesthetics.

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## New Philosophy Calls All in Doubt

*The new Philosophy calls all in doubt,  
The Element of fire is quite put out;*

John Donne

The earlier Muslims met the challenges of their times with great success. They pushed the frontiers of human thoughts and actions. They held sway in the civilized world and played the leading role in almost every field of intellectual human development. Then, they gradually declined ultimately falling into a deep slumber. As they lost the capability to respond to the challenges of their times, the West, especially Europe, benefitting from the intellectual and scientific heritage of the Muslims, further advanced their discoveries just as the Muslims had mastered and furthered Greek knowledge. Let us investigate what the challenges were in the Middle Ages and the modern times, how human thoughts and actions have progressed in these periods and what have been our response and contributions to these developments.

### Emergence of Sciences

Modern historians claim that the scientific revolution was a revolutionary change in worldview. In 1611 the English poet, John Donne, wrote:

*The new Philosophy calls all in doubt,  
The Element of fire is quite put out;*

*The Sun is lost, and th'earth, and no man's wit  
Can well direct him where to look for it.*

The scientific revolution marked the emergence of modern science, when developments in mathematics, physics, astronomy, biology and chemistry transformed previously held views of man, society and nature. The scientific revolution began in Europe toward the end of the Renaissance and continued through the late 18<sup>th</sup> century, influencing the intellectual social movement known as the Enlightenment. The publication in 1543 of Copernicus's *De revolutionibus orbium coelestium* (On the Revolutions of the Heavenly Spheres)<sup>1</sup> is often cited as marking the beginning of the scientific revolution. The first phase of the scientific revolution is considered to have ended with<sup>2</sup> *Dialogue Concerning the Two Chief World Systems* and the completion of the scientific revolution is attributed to Newton's 1687 *Principia*,<sup>3</sup> which formulated the laws of motion and universal gravitation. The scientific revolution was based upon Greek learning as elaborated and further developed by Roman/Byzantine science and medieval Islamic sciences. It is referred to as a revolution, because, through the insights and discoveries of the period, a revolutionary new view of nature emerged, replacing the Greek view that had dominated science.

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<sup>2</sup> Galileo Galileo (AD 1564 -- AD 1642) was an Italian astronomer who played a major role in the scientific revolution during the Renaissance. His achievements include improvements to the telescope and consequent astronomical observations and support for heliocentrism. Galileo is called the 'father of modern observational astronomy and the 'father of modern science'.

<sup>3</sup> 'Philosophiae Naturalis Principia Mathematica' ('Mathematical Principles of Natural Philosophy') often referred to as simply the 'Principia', is a work by Isaac Newton, first published 5 July 1687. The 'Principia' states Newton's laws of motion and Newton's law of universal gravitation. The 'Principia' is justly regarded as one of the most important works in the history of science.



The scientific method was clearly defined and applied in the 17<sup>th</sup> century and a research tradition of systematic experimentation was slowly adopted throughout the global scientific community of the time. The philosophy of using an inductive approach, to nature replaced the Aristotelian deductive approach and it led to further and better understanding of known facts. Empiricism became an important component of science.

Francis Bacon,<sup>4</sup> who has been called the father of empiricism, developed the philosophical basis of the scientific revolution. He established and popularised inductive methodologies for scientific inquiry, often referred to as the Baconian method, or simply the scientific method. Bacon advocated reformation of the process of knowledge for the advancement of learning, divine and human, which he called *Instauratio Magna* (The Great Instauration). His book, *Novum Organum*<sup>5</sup> was published in AD 1620. In it, he argued that man is ‘the minister and interpreter of nature’, that ‘knowledge and human power are synonymous’, that ‘effects are produced by the means of instruments and helps’, ‘man while operating can only apply and nature internally performs the rest’, ‘nature can only be commanded by obeying her’, and only this approach can establish ‘the empire of Man over creation’.

William Gilbert<sup>6</sup> was an early advocate of this methodology. He passionately rejected both the prevailing Aristotelian philosophy and the Scholastic method of university teaching. Gilbert’s book *De Magnete*,

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<sup>4</sup> Francis Bacon (AD 1561 -- AD 1626) was an English philosopher and jurist. He served as Lord Chancellor of England. He remained extremely influential through his works, especially as a philosophical advocate and practitioner of the scientific method during the scientific revolution.

<sup>5</sup> ‘Novum Organum Scientiarum’ (‘New instrument of science’). The title is a reference to Aristotle’s work ‘Organon’, which was his treatise on logic and syllogism. In ‘Novum Organum’, Bacon details a new system of logic he believes to be superior to the old ways of syllogism. This is now known as the Baconian method.

<sup>6</sup> William Gilbert (AD 1544 -- AD 1603), also known as Gilberd, was an English physician, physicist and natural philosopher.

written in 1600, was influential for the rigorous way in which he described his experiments through the inductive method and for his rejection of ancient theories of magnetism.

Galileo clearly stated that the laws of nature are mathematical. In *The Assayer*<sup>7</sup> he wrote 'Philosophy is written in this grand book, the universe'. It is written in the language of mathematics, and its characters are triangles, circles, and other geometric figures' (Whitehouse, 2009). His work marked another step towards the eventual separation of science from both philosophy and religion, a major development in human thought.

In the 16<sup>th</sup> and 17<sup>th</sup> centuries, European scientists began increasingly applying quantitative measurements to the measurement of physical phenomena on earth. Galileo strongly maintained that mathematics provided a kind of necessary certainty that could be compared to that of God's.

The scientific revolution led to the institutionalization of scientific investigation and dissemination through the establishment of societies, where new discoveries were aired, discussed and published. The first such society was the Royal Society of England.<sup>8</sup> A group known as The Philosophical Society of Oxford was run under a set of rules, still retained by the Bodleian Library.<sup>9</sup> The French Academy of Sciences was established in 1666 and its rules were set down in 1699 by King Louis XIV, when it received the name of Royal Academy of Sciences. The Society began

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<sup>7</sup> 'The Assayer' (Italian: *Il Saggiatore*) was a book published in Rome by Galileo Galileo in October 1623 and is generally considered one of the pioneering works of the scientific method.

<sup>8</sup> The President, Council, and Fellows of the Royal Society of London for Improving Natural Knowledge, commonly known as the Royal Society, is a learned society for science and is possibly the oldest such society still in existence. Founded in November 1660, it was granted a royal charter by King Charles II in AD 1662 as 'The Royal Society'.

<sup>9</sup> The Oxford Philosophical Club refers to a group of natural philosophers, mathematicians and physicians, in the period 1649 to 1660. Its weekly meetings were run weekly by Wilkins, Warden of Wadham College. Its historical importance is that, in the early 1660s, its members formed the Royal Society of London.

publication of *Philosophical Transactions* from 1665, making it the oldest and longest-running scientific journal in the world, and the first journal to establish the tradition of peer review.

Some new ideas, many of them revolutionary in their fields, contributed to the scientific revolution. For almost five thousand years, the geocentric model of the earth as the center of the universe had been accepted by all the scientists. Copernicus' 1543 work on the heliocentric model of the solar system tried to demonstrate that the sun was the center of the universe. The discoveries of Kepler<sup>10</sup> and Galileo gave the theory credibility. Kepler was an astronomer who proposed that the planets move around the sun not in circular orbits, but in elliptical ones. Together with his other laws of planetary motion, this allowed him to create a model of the solar system that was an improvement over Copernicus' original system. Galileo's main contributions were his mechanics, the observations he made with his telescope and his detailed presentation of the case for the heliocentric system. Through the combined discoveries of Kepler and Galileo, the heliocentric system gained popular acceptance.

Newton's *Principia* formulated the laws of motion and universal gravitation that dominated scientific thought regarding the physical universe for the next three centuries. By deriving Kepler's *Laws of planetary motion* from his mathematical description of gravity, Newton removed the last doubts about the validity of the heliocentric model of the cosmos. His laws of motion laid the solid foundation of mechanics. His law of universal gravitation combined terrestrial and celestial mechanics into one great system that was able to describe the whole world in mathematical formulae. In *Principia*, Newton developed the theory of gravitation<sup>11</sup> and

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<sup>10</sup> Johannes Kepler (AD 1571 -- AD 1630) was a German mathematician and astronomer. A key figure in the 17<sup>th</sup> century scientific revolution. He is best known for his laws of planetary motion. These works also provided one of the foundations for Isaac Newton's theory of universal gravitation.

<sup>11</sup> Isaac Newton published 'Principia' in AD 1687 in which he hypothesizes the inverse-square law of universal gravitation. In his own words, 'I deduced that the forces which keep

three universal laws of motion that contributed to many advances during the Industrial Revolution.

The works of the Greek physician Galen had dominated European medicine for over a millennium, until the Italian scholar Vesalius<sup>12</sup> demonstrated the mistakes in the Galenic model. Published in 1543, Vesalius' *De humani corporis fabrica* was a groundbreaking work on human anatomy. Another groundbreaking work was written by William Harvey,<sup>13</sup> who published *De Motu Cordis* in 1628. Harvey made a detailed analysis of the overall structure of the heart, going on to an analysis of the arteries, showing how their pulsation depends upon the contraction of the left ventricle, while the contraction of the right ventricle propels its charge of blood into the pulmonary artery. Harvey noticed that the two ventricles move together almost simultaneously and not independently, as had been previously thought by his predecessors.

Chemistry became an increasingly important aspect of scientific thought in the course of the 16<sup>th</sup> and 17<sup>th</sup> centuries. Georg Agricola (d. 1555) published his great work *De re metallica* in 1556, in which he described the highly developed and complex processes of mining metal ores: metal extraction and metallurgy of the time. Robert Boyle (d. 1691) is credited with refining the modern scientific method for chemistry and was one of the pioneers of modern experimental scientific method. Boyle's law (1662) describes the inversely proportional relationship between the absolute pressure and volume of a gas, if the temperature remains constant within a closed system. He published *The Sceptical Chymist* in AD 1661,

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the planets in their orbs must be reciprocally as the squares of their distances from the centers about which they revolve: and thereby compared the force requisite to keep the Moon in her Orb with the force of gravity at the surface of the Earth; and found them answer pretty nearly'.

<sup>12</sup> Andreas Vesalius (AD 1514 -- AD 1564) was a Brabançon anatomist, physician and author of one of the most influential books on human anatomy, *De humani corporis fabrica* ('On the Fabric of the Human Body'). Vesalius is often referred to as the founder of modern human anatomy.

<sup>13</sup> William Harvey (AD 1578 -- AD 1657) was an English physician.

which described that every phenomenon was the result of collisions of particles in motion. The work contains some of the earliest modern ideas of atoms, molecules and chemical reaction, and marks the beginning of the history of modern chemistry.

In the field of Optics, Johannes Kepler published *Astronomiae Pars Optica* (*The Optical Part of Astronomy*) in AD 1604, where he described the inverse-square law governing the intensity of light, reflection by flat and curved mirrors and principles of pinhole cameras, as well as the astronomical implications of optics such as parallax and the apparent sizes of heavenly bodies. Willebrord Snellius (d. 1626) established the mathematical law of refraction in his book *Snell's law*, written in AD 1621. Subsequently, Rene Descartes (d. 1650) discovered the law of reflection and Newton investigated the refraction of light. Newton argued that light is composed of particles or corpuscles that are refracted by accelerating toward the denser medium, but he had to associate them with waves to explain the diffraction of light.

William Gilbert, in *De Magnete* discovered that many substances were capable of manifesting electrical properties. Robert Boyle added several substances to Gilbert's list of electrics. Otto von Guericke invented an early electrostatic generator. By the end of the 17<sup>th</sup> century, researchers had developed practical means of generating electricity by friction with an electrostatic generator. In AD 1729, Stephen Gray (d. 1736) demonstrated that electricity could be transmitted through metal filaments.

As an aid to scientific investigation, various tools, measuring aids and calculating devices were developed in this period, a process which greatly aided in the expansion of scientific knowledge.

John Napier invented logarithms as a powerful mathematical tool and Edmund Gunter built the first analog device to aid computation. Blaise Pascal (d. 1662) invented the mechanical calculator in AD 1642, and Pascaline, in AD 1645, launched the development of mechanical calculators, first in Europe and then all over the world. Gottfried Leibniz

(d. 1716) became one of the most prolific inventors in the field of mechanical calculators. He also refined the binary number system, the foundation of virtually all modern computer architectures.

The first working steam engine was patented in AD 1698 by the inventor Thomas Savery, claiming that it could pump water out of mines. Thomas Newcomen (d. 1729) perfected the practical steam engine for pumping water, eventually leading to the Industrial Revolution. By AD 1778, James Watt and Matthew Boulton succeeded in perfecting Newcomen's steam engine by increasing engine efficiency; the new engines used only 20-25% as much coal per horsepower-hour as Newcomen's. Abraham Darby I (d. 1717) developed a method of producing high-grade iron in a blast furnace fueled by coke rather than by charcoal. This was a major step forward in the production of iron as a raw material for the Industrial Revolution.

The textile industry was transformed by industrialization. Before this, textiles were made mainly in people's homes (cottage industry). In AD 1764, Hargreaves (d. 1778) invented the spinning jenny, a machine that enabled an individual to produce multiple spools of threads simultaneously. After Abraham Darby (d. 1717) discovered a cheaper, easier method to produce cast iron, using a coke-fueled (as opposed to charcoal-fired) furnace, Henry Bessemer (d. 1898) developed the first inexpensive process for mass-producing steel in the 1850s. Both iron and steel became essential materials, used to make everything from appliances, tools and machines, to ships, buildings and infrastructure.

Before the advent of the steam engine, raw materials and finished goods were carried and distributed via horse-drawn wagons, and by boats along canals and rivers. Robert Fulton (d. 1815) built the first commercially successful steamboat, after which steamships carried freight across the Atlantic. In the early 1800s, Richard Trevithick (d. 1833) constructed the first railway steam locomotive. In AD 1830, Liverpool and Manchester Railway became the first to offer regular, timetabled passenger services. By AD 1850, Britain had more than 6,000 miles of railroad track. Additionally,

around AD 1820, John McAdam (d. 1836) developed a new process for road construction resulting in roads that were smoother, more durable and less muddy.

In AD 1837, William Cooke (d. 1879) and Charles Wheatstone (d. 1875) patented the first commercial electrical telegraph and, in AD 1866, a telegraph cable was successfully laid across the Atlantic. The Industrial Revolution led to the rise of banks and industrial financiers, as well as a factory system dependent on owners and managers. A stock exchange was established in London in the AD 1770s. In AD 1776, Adam Smith (d. 1790) published *The Wealth of Nations* promoting an economic system based on free enterprise, the private ownership of means of production and lack of government interference. The process of Industrialization spread from Britain to other European countries, including Belgium, France and Germany, and to the United States.

In the 16<sup>th</sup> and 17<sup>th</sup> centuries, a new Physics emerged. Newton completely changed the concepts of the old Physics and discovered new laws of motion, thus laid foundation for the Scientific Revolution. Copernicus and Galileo changed the old concepts about the solar system and planetary motions. The invention of the engine revolutionized human life and the printing press made knowledge easily available to the public. Medicines like Penicillin widened the gap between life and death. In the art of warfare, explosives invented by Nobel replaced swords and spears. Scientists split up the heart of atom to unleash nuclear and thermonuclear energy. Huge ships replaced small sailing boats and then came the airplanes.

Take the examples of the wars of Iraq and Afghanistan. The jets that bombarded Tora Bora<sup>14</sup> had taken off from airbases in United States of

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<sup>14</sup> A mountain range in Eastern Afghanistan that witnessed one of the deadliest bombings in human history. The Battle of Tora Bora was a military engagement from December 6, 2001 to December 17, 2001, during the War in Afghanistan launched by the United States following the September 11 attacks. The U.S. believed that Osama bin Laden, the founder of al-Qaeda, was hiding in the mountains at Tora Bora.

America and had played havoc in Afghanistan without breaking their journey on the way. The sophisticated telecommunication equipment installed in America could catch the Taliban's conversation in Qandahar.<sup>15</sup> The Americans bombarded only those pillars of the Euphrates and Tigris<sup>16</sup> that carried communication wires and they accomplished the task like an excellent surgeon who operates on a patient with precision and expertise. And the Muslims prayed to Allah that He might destroy the Americans' planes and missiles. They forgot that some physical laws govern this world. We do not want to understand these laws.

The West used the knowledge it received from Islamic cultures and made tremendous advancements into it. Muslims stood still where they were. For example, *Euclid* (book of Mathematics)<sup>17</sup> is still being taught as a textbook in our religious schools (*Madaaris*) of Afghanistan, Bangladesh, India and Pakistan. This book was written long before Christ. Great changes and developments have occurred in mathematics since Newton and Leibniz. Modern mathematics enables engineers to do wonders, but graduates from *Madaaris* cannot work on the same level simply because their education is out of date. We still teach the students in *madaaris* that there are four elements<sup>18</sup> in Chemistry fire, earth, water and air, whereas the West has discovered more than 118 elements. While we still stick to four elements, scientists in the West have split up one of the 118 elements, Uranium, and made the atomic bomb. The difference between the West

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<sup>15</sup> A city in southeastern Afghanistan, which was headquarters of the Taliban.

<sup>16</sup> Rivers of Iraq. The invasion began on 20 March 2003, with the U.S launching the Shock and Awe bombing campaign. Saddam Hussein was captured in December 2003 and executed three years later.

<sup>17</sup> Euclid (300 BC), a Greek mathematician, is called the father of geometry. His 'Elements' is one of the most influential works in the history of mathematics, serving as the main textbook for teaching mathematics (especially geometry) for centuries.

<sup>18</sup> In classical thought, the four elements earth, water, air and fire frequently occur. The ancient Greek belief in five basic elements, these being earth, water, air, fire and aether, dates from pre-Socratic times and persisted throughout the Middle Ages and into the Renaissance.



and the Muslims is something like the ratio of 4:118 or the difference between dust (earth) and Uranium.

Let us take an example. Aurangzeb (d. 1707)<sup>19</sup> was emperor of India for half a century. He had huge resources at his disposal, as the Mughal Empire at that time was the richest empire of the subcontinent. He ruled the subcontinent at a time when modern sciences and philosophy were being developed in the West. His kingdom felt the impact of this education. Vasco de Gama, who showed the West the road to Asia, had already landed at the Indian seaport of Calicut in AD 1499.<sup>20</sup> The Portuguese had conquered Goa,<sup>21</sup> the coastal area of southern India. The British East India Company,<sup>22</sup> which politically established itself after having defeated Siraj-ud-Daulah<sup>23</sup> and Tipu Sultan<sup>24</sup>, had come to India in AD 1612. But

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<sup>19</sup> Aurangzeb Alamgir (AD 1618 -- AD 1707) was the sixth Mughal Emperor and ruled over most of the Indian subcontinent. His reign lasted for 49 years from AD 1658 until his death in AD 1707.

<sup>20</sup> Vasco da Gama (d. 1524) was a Portuguese explorer. da Gama landed in Calicut, Kerala, on 20 May 1498. He was the first European to reach India by sea and in this way the West and the Orient were connected. Da Gama's discovery opened the way for an age of global imperialism.

<sup>21</sup> In AD 1510, Portuguese admiral Afonso de Albuquerque attacked Goa and took possession 10 December. It is estimated that 6,000-9,000 Muslims died, either in the battle in the streets or while trying to escape.

<sup>22</sup> The East India Company was an English company formed to pursue trade with the East Indies, but which ended up trading mainly with the Indian subcontinent. It received a Royal Charter from Queen Elizabeth on 31 December 1600. English traders frequently engaged in hostilities with their Dutch and Portuguese counterparts. In 1612, King James I instructed Sir Thomas Roe to visit the Mughal Emperor Jahangir (r. AD 1605 – AD 1627) to arrange for a commercial treaty that would give the company exclusive rights to reside and build factories in Surat and other areas. In return, the company offered to provide the Emperor with goods and rarities from the European market. This mission was highly successful as Jahangir sent a letter to James I through Sir Thomas Roe accepting the request.

<sup>23</sup> The Battle of Plassey on 23 June 1757 was a victory of the British East India Company over the Nawab of Bengal. The battle established the Company rule in Bengal. The belligerents were Nawab Siraj-ud-daulah and the British East India Company. Robert Clive bribed Mir Jafar, the commander in chief of the nawab's army and attacked Calcutta. He defeated the Nawab at Plassey in 1757 and captured Calcutta.

<sup>24</sup> Tipu Sultan (AD 1750 --AD 1799) was a ruler of the Kingdom of Mysore. In the Third

Aurangzeb remained insensitive to all these realities. The printing press had already been established in the West in 15<sup>th</sup> century<sup>25</sup>, but Aurangzeb considered it sacred to write the text of the Quran with his own hand. The Holy Bible was printed in Europe in AD 1455. Aurangzeb, the king of one of the largest and richest empires of history, would not set up a printing press, even for publishing the Quran. University of Bologna (Italy), the first university in Europe, was established in AD 1088. The University of Paris was established in AD 1150, and Oxford and Cambridge were established in AD 1167 and AD 1209 respectively, but Aurangzeb would not establish a seat for higher learning even in 18<sup>th</sup> century (Khan, n.d.) though his father starting building Taj Mahal<sup>26</sup> at a time, when Harvard University was already built<sup>27</sup>. The Taj Mahal attracts millions of the tourists every year, while Harvard has produced eight presidents of the United States of

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Anglo-Mysore War, Tipu was forced into the humiliating Treaty of Seringapatam. He sent emissaries to foreign states in an attempt to rally opposition to the British. In the Fourth Anglo-Mysore War, the combined forces of the British East India Company and Nizam of Hyderabad defeated Tipu, who was killed on 4 May 1799.

<sup>25</sup> The printing press was invented by Johannes Gutenberg around AD 1440. Gutenberg devised a hand mould to create metal movable type and adapted screw presses and other existing technologies to create a printing system. The mechanization of bookmaking led to the first mass production of books in Europe. In the 16<sup>th</sup> century, with presses spreading further afield, their output raised to an estimated 150 to 200 million copies. In AD 1620, the English philosopher Francis Bacon wrote of printing as one of three inventions that had changed the world.

<sup>26</sup> The Taj Mahal is a white marble mausoleum in the Indian city of Agra. It was commissioned in 1632 by the Mughal emperor Shah Jahan to house the tomb of his favorite wife of three, Mumtaz Mahal, who died after giving birth to the couple's 14<sup>th</sup> child. The Taj Mahal complex was completed in 1653 at a cost estimated at the time to be around 32 million Indian rupees, which in 2015 would be valued as \$827 million. It is one of the world's most celebrated structures and a symbol of India's rich history but not a University that is a beacon of light for succeeding generations.

<sup>27</sup> Harvard University is a private Ivy League research university in Cambridge, Massachusetts, established in 1636. Its history, influence and wealth have made it one of the most prestigious universities in the world. Harvard is the United States' oldest institution of higher learning.

America and 85 Nobel laureates. This speaks volumes about the priorities of our leaders, when the world was changing.

Our ignorance of the modern sciences not only placed us at a disadvantage, it also led to a loss of life. In the rebellion of AD 1857, the English had an army of 45,000, whereas the number of the Muslim army was 250,000, yet we were defeated. This is because we had remained ignorant of modern sciences and technology, and the English had adopted them and used them to produce modern artillery. To add insult to injury, we would send our messages from one cantonment to another by pigeons, while the British used the telegram. The result was, as one would expect; (Khan, n.d.) the largest Muslim Mughal Empire was defeated by a tiny nation 7000 kilometers away.

### **Governance by Consent**

During the Age of Enlightenment,<sup>28</sup> there emerged the doctrine of social contract or political contract, addressing the questions of the origin of society and the legitimacy of the authority of the state over the individual. Social contract theorists argued that individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority of the ruler or magistrate (or to the decision of a majority), in exchange for protection of their remaining rights. The question of the relation between natural and legal rights, therefore, is often an aspect of social contract theory.

The origins of social contract theory are found in Greek and Stoic philosophy and Roman and Canon Law; however, during the period between the mid17<sup>th</sup> to early 19<sup>th</sup> centuries, it emerged as the leading doctrine of political legitimacy of governments. The theory starts with an examination of the human condition absent from any political order (state of nature), wherein an individual's actions are bound only by their personal

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<sup>28</sup> The Age of Enlightenment or simply the Enlightenment or Age of Reason is an era from the 1620s to the 1780s in which cultural and intellectual forces in Western Europe emphasized reason, analysis and individualism rather than traditional lines of authority.

power and conscience; the theory then demonstrates why a rational individual would voluntarily consent to give up his or her natural freedom to obtain the benefits of political order.

Francisco Suarez (d. 1617)<sup>29</sup> and Hugo Grotius (d. 1645) might be considered as early theorists of the social contract, theorizing natural law in an attempt to limit the divine right of absolute monarchy on the basis that everyone is, by nature free, of subjection to any government and that people are *sui juris* (under their own jurisdiction) and have rights as human beings.

In *Leviathan* (1651) Thomas Hobbes<sup>30</sup> said that the lives of individuals in the state of nature were 'solitary, poor, nasty, brutish and short', a state in which self-interest and the absence of rights and contracts prevented the social, or society. Life was anarchic (without leadership or the concept of sovereignty). Individuals in a state of nature were apolitical and asocial. This state of nature is followed by the social contract. The social contract was an occurrence during which individuals came together, and ceded some of their individual rights so that others would cede theirs. This resulted in the establishment of the state, a sovereign entity that would create laws to regulate social interactions. Human life was thus no longer a war of all against all.

John Locke<sup>31</sup> in *Second Treatise of Government* (1689) believed that individuals in a state of nature would be bound morally, by The Law of Nature, not to harm each other in their lives or possession, but without government to defend them against those seeking to injure or enslave them, people would have no security in their rights and would live in fear.

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<sup>29</sup> Francisco Suárez (d. 1617) was a Spanish philosopher and theologian, one of the leading figures of the School of Salamanca movement, and regarded among the greatest scholastics after Thomas Aquinas.

<sup>30</sup> Thomas Hobbes (AD 1588 -- AD 1679), an English philosopher best known for his work on political philosophy.

<sup>31</sup> John Locke FRS (d. 1704), was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers and known as the Father of Classical Liberalism. He is equally important to social contract theory. His work greatly affected the development of political philosophy. His writings influenced Voltaire and Rousseau as well as the American revolutionaries.

Locke argued that individuals would agree to form a state that would provide a neutral judge acting to protect the lives, liberty and property of those who lived within it. He argued that a government's legitimacy comes from the citizens' delegation to the government of their right of self-defense (of self-preservation). In this view, government derives its just powers from the consent (i.e., delegation) of the governed.

In *The Social Contract* (1762) Jean-Jacques Rousseau<sup>32</sup> outlined that liberty was possible only where there was direct rule by the people as a whole in lawmaking, where popular sovereignty was indivisible and inalienable. His collectivism is most evident in his luminous conception of the general will. Rousseau argues a citizen cannot pursue his true interest by being an egoist, but must instead subordinate himself to the law created by the citizenry acting as a collective; thus, the law, is not a limitation of individual freedom, but its expression.

In *The Spirit of the Laws* (1748), Charles-Louis de Montesquieu<sup>33</sup> articulated the theory of the separation of political power amongst a legislature, an executive, and a judiciary, so that the power of the government is not excessively centralized in a single monarch or similar ruler. In this way, he advocated a system of checks and balances, which has been implemented in many constitutions throughout the world.

The French Revolution (AD 1789 --AD 1799) that overthrew the monarchy and established a republic was inspired by these liberal and radical ideas. This revolution is regarded as one of the most important events in human history because of its profound impact on the course of modern history. The French Revolution triggered suppression of the feudal

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<sup>32</sup> Jean-Jacques Rousseau (d. 1778) was a philosopher, writer and composer of the 18<sup>th</sup> century. His political philosophy influenced the Enlightenment in France and across Europe, as well as aspects of the French Revolution and the overall development of modern political and educational thought.

<sup>33</sup> Charles-Louis de Montesquieu (AD 1689 -- AD 1755) was a French lawyer and political philosopher of the Age of Enlightenment. He is famous for his articulation of the theory of separation of powers, which is implemented in many constitutions throughout the world.

system, emancipation of the individual, greater division of landed property, abolition of the privileges of noble birth and establishment of equality. Almost all the subsequent revolutionary movements looked back to the French Revolution as a beacon of light. Its central phrases, *Liberte, egalite, fraternite*, became the clarion call for other major upheavals in modern history, including the Russian Revolution in 1917. Globally, the French Revolution accelerated the rise of republics and democracies. It became the focal point for the development of all modern political ideologies, leading to the spread of liberalism, radicalism, nationalism, socialism, feminism and secularism, among many others. Some of its central documents, like the Declaration of the Rights of Man, expanded the arena of human rights to include women and slaves, leading to movements for abolitionism and universal suffrage in the next century.

This intellectual background led to the concepts of liberal democracy, constitutionalism and rule of law. Liberal democracy is a form of government in which representative democracy operates under the principles of liberalism characterized by fair, free and competitive elections between multiple, distinct political parties; a separation of powers into different branches of government; the rule of law in everyday life as part of an open society; the equal protection of human rights, civil rights, civil liberties and political freedoms for all people. The liberal democracies often draw upon a constitution to delineate the powers of government and enshrine the social contract. After a period of sustained expansion throughout the 20<sup>th</sup> century, liberal democracy became the predominant political system in the world.

The rule of law is a principle that law should govern a nation, as opposed to it being governed by arbitrary decisions of government officials. It primarily refers to the authority of law within society, particularly as a constraint upon behavior, including behavior of

government. The term was popularized by Dicey,<sup>34</sup> though the concept can trace its origins to Aristotle, who wrote *Law should govern* (Aristotle, 1995). The rule of law means that every citizen is subject to the law, including lawmakers.

The petition from the House of Commons to James I of England, in 1610, said that his majesty's subjects are 'guided and governed by the certain rule of the law which giveth both to the head and members that which of right belongeth to them, and not by any uncertain or arbitrary form of government'. In AD 1607, Chief Justice Sir Edward Coke said 'that the law was the golden met-wand and measure to try the causes of the subjects; and which protected His Majesty in safety and peace: with which the King was greatly offended, and said, that then he should be under the law, which was treason to affirm, as he said; to which I said, that Bracton saith, *quod Rex non debet esse sub homine, sed sub Deo et lege* (That the King ought not to be under any man but under God and the law).'<sup>35</sup>

In this political context, constitutionalism means a complex of ideas, attitudes, and patterns of behavior elaborating the principle that the authority of government derives from and is limited by a body of fundamental laws, and a political organization is constitutional to the extent that it contains institutionalized mechanisms of power control for the protection of the interests and liberties of the citizenry, including those that may be in the minority (Gordon, 1999).

In the wake of the emergence of this political thought, the West has absolutely done away with the political doctrines of divine right, kingships

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<sup>34</sup> Albert Venn A.V. Dicey (AD 1835 -- AD 1922) was a British jurist and constitutional theorist. He is most widely known as the author of 'Introduction to the Study of the Law of the Constitution' (1885). He was a professor of English Law at Oxford and a leading constitutional scholar of his day.

<sup>35</sup> Sir Edward Coke (d. 1634) was an English judge and, later politician. King James I placed himself in the position of judge for a dispute; a controversy of land between parties was heard by the King, and sentence given. When the case went before Edward Coke, the Chief Justice of the Court of Common Pleas, he overturned the decision of the King, and held that cases may be tried only by those with legal training and subject to the rule of law.

and theocratic governments and has adopted purely representative democracies founded on the principle of continual elections, separation of powers between various organs of states for checks and balances, independence of judiciary, constitutionalism and rule of law.

The Muslim world represents about one-fifth of humanity. In geographical terms, Muslims, from Morocco to Mindanao, occupy the center of the world. They sit at the crossroads of America, Europe and Russia on one side and black Africa, India and China on the other. By transforming the world during the Abbasid Empire (AD 750 – AD 1258), Islam created a splendid cosmopolitan civilization built on the message of its scripture and the wisdom and science of the cultures newly incorporated during its expansion over three continents. It generated many great empires, including the Ottomans in the West, the Safavids in Iran and the Mughals in the Indian subcontinent.

Then the West started rising. The early modern Islamic world fell behind the West economically and politically with the advent of the Enlightenment in the 18<sup>th</sup> century and the Industrial Revolution in the 19<sup>th</sup> century. By about 1800, small European nations (England, France and Holland) established rule over large regions of the Islamic world and by the end of World War II, the Muslim geopolitical map was reorganized into nation-states on the European model.

In the 19<sup>th</sup> century, two diametrically opposed trends would preoccupy the Muslim intelligentsia in their effort to effect social and religious renewal. Modernism proposed adapting Islam to Western ideals, while revivalism advocated restoring the vigor of the original dynamics of Islam; neither approach would lead to the utopia of a Pan-Islamic caliphate. Islam was now challenged to express itself within the framework of independent nations, with their focus on ethnicity, territoriality and culture.

At the beginning of the 20<sup>th</sup> century, the Islamic world witnessed the explosion of Turkish secularism; in the middle of the century, it became popular in Arab, Iranian, Pakistani and Indonesian political culture; at the



end of the century, it has become increasingly dominated by militant trends: all without any genuine representative government based on the free consent of the people.

The Prophet himself laid down the basic foundations for Islamic political thought in Madina, where he established an egalitarian system based on mutual consultation. His four successors, the *Khulfaa-e-Raashdeen* (guided caliphs), introduced an elective system motivated by public welfare. *The Umayyad* (AD 658 – AD 750), belonging to the Quraysh, Muhammad's (PBUH) tribe, claimed to be the rightful caliphs as heirs of the Prophet (PBUH), but they introduced kingship. Both the Shia, who reserved legitimate leadership for Muhammad's family, and the Khawarij, who advocated that the most meritorious Muslim be the ideal caliph, challenged their leadership.

Upon the accession of the Abbasids in AD 750, the caliph acted as the protector of religion and state (*din-wa-dawla*). The caliph was God's shadow on Earth,<sup>36</sup> but the political institutions were under the influence of Iranian culture due to Ibn al-Muqaffa' (d. 756). The *Book of the Land-Tax* (*kitab ul Khiraj*), by the chief judge Abu Yusuf (d. 798), at the behest of caliph Harun al-Rashid, set a precedent for government and fiscal matters written by ulama. He defined the role of the caliph as the shepherd of his flock and stressed his obligation to establish divine order among the small and the great. The caliph Ma'mun's reign AD 813 – AD 833 attempted to establish a high imperial ideal with the primacy of the caliph over the clerical class with the Hellenistic heritage; however, the clergy, inspired by Shafi'i (d. 820) and Ibn Hanbal (d. 855), advocated consensus as authority in Sunni Islam, whereas the Shia asserted that overriding authority was vested in the infallible imam.

Farabi (d. 950) and Ibn Sina (d. 1037) focused on the center of the empire and, under Greek influence, supported the ideal of the philosopher-king, an ethically perfect individual, as head of a virtuous polity. Farabi's

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<sup>36</sup> Zil-lillah fil arz.

ideal of the virtuous city (*al-Madina al-fadila*) offered a perfect society, in which rational integrity and right conduct are the means for achieving supreme felicity (*sa'ada*). Just as the body has a head to rule it, so too society has a chief to rule it, guiding society toward becoming an ideal community of the virtuous. Ibn Sina wrote a chapter on governance (*siyasa*) in his *The Healing of the Soul (al-Shifa')*. In it, he stressed the principle of human interdependence and promoted the ideal of the lawgiver who is both philosopher and prophet, who guarantees the observance of the civil (*namus*) and religious (*Sharia*) law.

The political vision of Sunni Islam was further expounded by Mawardi (d. 1058) in *The Principles of Power (al-Ahkam al-Sultaniyya)* and Nizam al-Mulk in the *Siyasatnama* (Book of Politics). The medieval Islamic political thought was further elaborated by Ghazali (d. 1111) and Fakhr al-Din al-Razi (d. 1209). Significant contributions to Islamic political thought were made in Spain by Ibn Rushd (d. 1198), who argued that philosophers were best qualified to interpret scripture, tradition and law, because they possessed the highest form of knowledge and that effective legislation required both theoretical and empirical knowledge.

Ibn Taymiyya (d. 1328) proclaimed that religion and state need one another, because perfect spiritual and temporal prosperity is achieved only when religion is put into practice by religious law that is enforced by a leader who accepts the duty of commanding good and forbidding evil. Ibn Khaldun (d. 1406) also advocated government by men of intelligence and insight to establish a polity based on the principles of religion laid down by God, as exemplified ideally by the rule of the Prophet and his successors, the caliphs.

The Ottomans integrated the military, the learned and the bureaucracy into their patrimonial state and gave room to the influences of Sufi orders and folk Islam. Seeing the implementation of justice as their right and duty, the sultans conferred upon judges (*qadi*) the authority to administer both *Sharia* and their innovative and parallel civil law (*qanun*). Abu al-Su'ud (d.

1574), appointed as *shaykh al-Islam*, worked to strengthen the absolute rule of the sultan as the ultimate religious and civil authority. He argued that the qadis derived their competence from the appointment of the sultan and were obliged to go along with his directives in legal matters. Katib Celebi (d. 1657), the most productive scholar of the Ottoman Empire, advocated the rule of a strong and just sultan and analyzed the financial state of the sultanate.

The Safavids led by Shah Isma'il (d. 1524), brought the whole of Iran under their control. They claimed to be representatives on earth of the Mahdi, the Twelfth Imam of Shi'ism, and combined supreme secular and spiritual authority into the office of a single omnipotent ruler. The Safavid dynasty came to an end with the rise of Nadir Shah (d. 1747), who consolidated his rule over all of Iran, and the subsequent Qajar dynasty (AD 1779 – AD 1925).

Shia political thought came alive in the work of Karaki (d. 1534), who made the provocative claim to be speaking as the general representative (*al-na'ib al-'amm*) of the absent imam. His views have been accepted and extended by those scholars known as *usulis*, those who held that religious authority is derived from the study of jurisprudence (*usul al-fiqh*). The *usulis* were challenged by Muhammad Amin al-Astarabadi (d. 1627), called *akhbari*, who saw in revelation the sole source of the law. The *usuli Majlisi* (d. 1700) brought the state under the direction of the legal scholars; hence, the king (*shah*) was but the instrument of the clerical class and dependent on the leading *mujtahid*.

Under Babur, the Sunni Mughols conquered India in AD 1526. Babur's grandson, Emperor Akbar, broke with traditional Islamic political thought, claiming infallible monarchical authority, according himself supreme power as the perfect man (*insan al-kamil*) and having the highest authority in matters of religious law as well as secular law. He set aside key stipulations of the *Sharia* and embraced religious tolerance and political equality. Ahmad Sirhindi (d. 1624), a sufi Naqshbandi, perceived Akbar's

ideology as destructive to Islamic law and religion, and wished to restore Islamic values in public and political life. Abd al-Haqq Dihlawi (d. 1642) stressed the precedence of religious law and limited the king's function to upholding the *Sharia*. Emperor Aurangzeb (d. 1707), repudiating Akbar's philosophy, reintroduced a unified legal system of Sunni orthodoxy based on Hanafi law.

Shah Waliullah (d. 1762) strove to establish a polity based on the *Sharia* in India. Shah Waliullah argued that the sole owner of land is Allah and the state; the citizens are like those staying in any inn; ownership means that the others are legally prohibited to interfere in someone's right of benefiting; all human beings are equal; none reserves the right to call himself Owner of Country, King of people or owner of the people; the status of the head of state is like that of a manager of an endowment; (Waliullah, n.d.) it is the birth right of every human being without any discrimination of caste and creed to get bread, cloth, house, the right to marry and get his or her children educated and nourished; every citizen, without any discrimination has equal right to justice, security of life and property, protection of honour, freedom of ownership and uniformity in civil rights.

During the 19th century, half of the Islamic world came under colonial rule of European states. The reaction of the Islamic intelligentsia to this control from without was one of reform and revival from within, spearheaded by social and political reformers. Jamal al- Din al-Afghani (d. 1897) devoted his life to the reviving Muslim intellectual and social life and agitated for the resurrection of a reformed Islamic identity. Teaching orthodox religion to the masses and natural-law rationalism to the elite, and longing to recreate the glory of Islam in a Pan-Islamic state, Afghani argued that Islam's ultimate orientation toward God enabled it to organize the finest possible political community. Afghani's disciple Muhammad 'Abduh (d. 1905), and his collaborator Rashid Rida (d. 1935) struggled for the overriding goal of returning Islam to its pristine condition,

emphasizing the Quran and Sunna and restoring the role of *ijtihad*. They distinguished between the religious duties (*‘ibadat*), to be unchangeable being divine in nature and the duties toward others (*mu‘amalat*), to be re-interpreted by the exercise of reason in order to serve the welfare (*maslaha*) of the community.

The modern reform movement of the Salafis was inspired by the thoughts of Ahmad b. Hanbal and Ibn Taymiyya and began with Afghani, Abduh, and Rida, who argued that Islamic honour and self-respect would only be reestablished if Islam, as both a religion and a way of life, was redeemed from cultural submission to Western powers and revitalized with its own internal resources. The Salafis had an impact on Algeria with Ibn Badis (d. 1940), on Morocco with Muhammad Allal al-Fasi (d. 1974), and on Tunisia with Muhammad al-Tahir b. ‘Ashur (d.1973). The puritan movement of the Wahhabis under Muhammad b. ‘Abd al-Wahhab (d. 1792), allied with Abd al-‘Aziz Al-Su‘ud (d. 1803) of Saudi Arabia, expressed the staunchest spirit of politically strategic fundamentalism, which inspired many similar movements in other parts of the Islamic world.

Ahmad Khan (d. 1898), known as Sir Sayyid, became the founder of Muslim modernism and the principal force of Islamic revival in India. He reinterpreted Islam according to his maxim, ‘the work of God (nature and its fixed laws) is identical to the word of God’ and emphasized a rational approach to Islam and social reforms in Muslim culture. Muhammad Iqbal (d. 1938) called the whole world to join the dynamism of the true Islam of the Quran and Muhammad (PBUH), a dynamism that he believed would harness the forces of history for the moral renewal of all humanity.

In 1924, Ataturk (d. 1938) abolished Sharia courts and introduced new civil, criminal and commercial codes, secularizing what was at the time the strongest Muslim empire in the world. Turkey became the central case of a cultural and political revolution, imposed from the top by an authoritarian regime. Turkey opened the back door for Islamic culture and practice and

re-Islamizing under the influences of Bedi-uz-Zaman Said Nursi (d. 1960) and Fethullah Gulen (b. 1941).

The Islamic world became dominated by fundamentalist movements during the late 20th century under the influence of movements by Hassan-al-Banna (AD 1906 – AD 1949) and Sayyid Qutb (d. 1966) of Egypt, Mawlana Mawdudi (d. 1979) of Pakistan and Ayatollah Khomeini (d. 1989) of Iran. These movements transformed Islam into a political ideology. Hassan-al-Banna founded Ikhwan-ul-Muslimeen and Sayyid Qutb wrote its manifesto for political revolution through personal discipline and jihad, which decried Nasser's Egypt as *jahiliyya* (a land of ignorance and unbelief).

Mawlana Mawdudi, who founded the *Jama'at-i Islami*, became one of the leading interpreters of Islam in the 20<sup>th</sup> century. He emphasized the spiritual and ethical dimensions of the doctrine of jihad. He constantly published his intense anti-Western feelings and his relentless desire to demonstrate the superiority of Islamic culture and his political thoughts on the Islamic state.

Khomeini became an Ayatollah in the 1950s and a *Marja* (grand Ayatollah) in AD 1960. Khomeini's father was killed on the orders of Reza Shah (reign AD 1925–AD 1941). He was exiled to Iraq in 1964 and later to France, when he spoke out against Muhammad Reza Shah (reign AD 1941 – AD 79) and against Westernization. He led the political struggle from exile. After the ouster of the shah, he returned to Iran on February 1, 1979, as the religious leader of the revolution. The new constitution of Iran declared Shia Islam as the official religion and recognized a religious leader (*wilayat al-faqih*). Although an elected president headed the executive branch, his authority was superseded by that of the legal guardian, who was supported by an advisory council of Shia jurists.

Modern Muslim political thinkers are still stuck in a medieval paradigm. The only exception is Muhammad Iqbal, but traditional Muslim scholars do not take him very seriously. Iqbal argued that the political ideals of any community must be subordinate to the spiritual and ethical

ideals of that community. In the case of the Muslims, the political ideals are integral to the spiritual and ethical ideals of Islam and the ideal of Islam is to secure social peace at any cost (Iqbal, 1992). The best form of government for such a community would be democracy, the ideal of which is to let man develop all the possibilities of his nature, by allowing him as much freedom as practicable with the acceptance that the freedom of the individual is subordinate to the interests of the community.

However, Iqbal did not accept Western democracy in its totality and, instead, elaborated his own understanding of democracy. He refuted the concept of the separation of Church and State. To him, the democracy of Islam did not grow out of the extension of economic opportunity; it is a spiritual principle based on the fact that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character. He, therefore, urged the Muslims to come forward to construct a social life in the light of the ultimate principles of Islam, and evolve that spiritual democracy which is the ultimate aim of Islam (Ibid pp. 51).

Iqbal argued that, at the higher stage of civilization, the idea of personal absolute authority does not seem to be workable, so legal sovereignty does not belong to the people; it resides with God. Islam is totally against personal authority, which is inimical to the full development of human individuality. For Iqbal, there was no doubt that people have the right of election of their representatives, but both people and representatives have to work within the framework of the law revealed by God called *Shariah*. From the point of view of *Shariah*, the Church and State are not two different identities; they are the same (Ibid pp. 51-2). The Caliph is not necessarily the high priest of Islam; he is not the representative of God on earth. He is fallible like other men, and is subject, like every Muslim, to the impersonal authority of the same law (Ibid pp. 61-62).

The general principles of *Sharia* are believed to have been revealed; the details, in order to cover the relatively secular cases, are left to the

interpretation of professional jurists. If, however, a new case arises which is not provided for in the law of Islam, the will of the whole Muslim community becomes a further source of law (Ibid pp. 61-62). Iqbal suggested that in a new elected assembly, the Ulama' should form a vital part of a Muslim legislative assembly helping and guiding free discussion on questions relating to law (Ibid pp 176). He, therefore, approved fully the idea of legislative assembly and parliament as the forum for *Ijma* (consensus of Muslim scholars).

Iqbal stated that, at present, the universal Caliphate has taken the place of the Commonwealth of the Muslim countries, because the idea of the Universal Imamate has failed in practice. The idea has ceased to be operative and cannot work as a living factor in the organization of modern Islam. The Caliphate is truly manifested in a multiplicity of free independent units, whose racial rivalries are adjusted and harmonized by the unifying bond of a common spiritual aspiration. Islam is neither about nationalism nor imperialism, but is rather a league of nations, which recognizes artificial boundaries and racial distinctions for facility of reference only and not for restricting the social horizon of its members (Iqbal, 1934). Iqbal further held that there is nothing illegal in the co-existence of two or more Caliphates, provided they are in different countries. Moreover, two rival Caliphates have existed in Muslim history for a long time (Ibid pp. 65-66).

Iqbal also discussed the importance of the office of the Caliph. He argued that in changing circumstances, the Caliph could be called by any other name, because the name for him is not as important as the qualifications of a Caliph. He, therefore, enumerated the qualifications of the Caliph and ministers in detail. Of course, these qualifications are relative and can be altered and modified according to the circumstances.

In this connection, Iqbal highlighted another important aspect of the government in Islam, public criticism of the Caliph and his government, and the dismissal of the Caliph, if he fails to produce good results. During



the early Caliphate, deposition or the dismissal of the Caliph or an officer generally took place, when they failed to maintain good conduct in accordance with the teachings of Islam; this procedure would take place in the mosque. Iqbal argued that the mosque, is the Muslim forum, and this institution of daily prayers is closely connected with the political life of Muslim communities. Apart from its spiritual and social functions, the institution was meant to serve as a ready means of constant criticism of the government and the state (Iqbal, 1979).

On the issue of the nature of the relationship of the elected and the elector, Iqbal maintained that it is a kind of contract (*Aqd*) binding together both parties to achieve some higher, nobler goals of society. The Caliph is responsible for some basic duties, which are universal in nature, for example, his duty is to define and defend the religion, to enforce the law of Islam, to levy customs and taxes according to the law of Islam, to pay annual salaries, direct the state treasury properly and ultimately bring peace and prosperity to the Muslim community. If he fulfills those conditions, the people have mainly two duties in relation to him: to obey him and to assist him in his work.

Iqbal understood that political sovereignty *de facto* resides in the people, and that the electorate by the free act of unanimous choice embodies this sovereignty in a determinate personality, through which the collective will is individualized, without investing this concrete seat of power with any privilege in the eye of the law, except legal control over the individual wills of which it is an expression (Ibid pp. 58). In addition, political sovereignty belongs to the people, through the absolute equality of all members of the community in the eyes of the law. There is no privileged class, no priesthood and no caste system. Islam works as a leveling force; it gives the individual a sense of his inward power; it elevates those who are socially low’.

From this examination, we have learned that the West adopted the principles of participation and consultation in the social restructuring of

communities. The Glorious Revolution (1688) settled that the English kings would have no extraordinary powers over their people and that the law, which is made by the public, is supreme. It was also decided, once and for all, that there is no concept of the Divine Right of kings and that sovereignty rests with the people. This led to today's understanding of the roles and rights of citizens and government in the Western societies. In contrast, the political teachings of Muslims are still medieval and have their focus on the powers of the *Ameer* (ruler). In this context, the *Shura* (parliament) is made subordinate to the *Ameer* because of the nature of it being nominated by *Ameer*, himself. When an *Ameer* nominates the members of the *Shura* and its decisions are not binding on the *Ameer*, why wouldn't Muslim rulers tread the path of Saddam Hussain or Mulla Umar of Afghanistan?

Muslims were the pioneers of mandatory consultation with the people, but they started opposing this idea of democracy or rule by the people on one pretext or another. Muslim leaders dissipated all their energies into opposing democracy instead of reforming it. Thinkers like Hobbes, Locke, Rousseau and Montesquieu could not have emerged in that environment. The political culture of Muslims is still feudal, elitist or theocratic; it is based on divine rights, kingship or family rule and lacks human rights, rule of law and constitutionalism in its true sense. In spite of early advances in this area, Muslims are still not fully free; they do not make or unmake their governments. Generally speaking, the political culture of the Muslim world today is most like the culture that prevailed in the West before the French Revolution (1779), a lag of almost 250 years.

### The Rise of Social Sciences

Social science is a category of academic disciplines that relates to society and the relationships among individuals within a society. The main social sciences include economics, political science, demography and

sociology. In a wider sense, social sciences, also include some fields in the humanities such as anthropology, history and law.

Modern social sciences<sup>37</sup> have their origin in the common stock of Western philosophy, but began most earnestly in the early 19<sup>th</sup> century with the positivist philosophy of science on the basis that society could be studied in a standardized and objective manner. While there is evidence of early sociology in medieval Islam (Ibn Khaldun), the scientific analysis of 'man' is mostly post-Age of Enlightenment and was influenced by the Age of Revolutions (Kuper & Kuper, 2009). Modern social sciences are the product of the interdisciplinary and cross-disciplinary nature of scientific inquiry into human behavior.

In the early Renaissance (14<sup>th</sup> century), Buridanus and Oresmius wrote on money and finance; St. Atonine of Florence followed in this line of inquiry in the 15<sup>th</sup> and 16<sup>th</sup> centuries. In the 17<sup>th</sup> century, Thomas Hobbes argued that deductive reasoning from axioms created a scientific framework; hence, his *Leviathan* was a scientific description of a political commonwealth. However, until the 18<sup>th</sup> century, the social sciences were called moral philosophy.

Auguste Comte (d. 1857) argued that ideas pass through three rising stages: theological, philosophical and scientific. He defined the difference between the stages as the first being rooted in assumption, the second in critical thinking, and the third in positive observation. Comte proposed that social ills could be remedied through sociological positivism outlined in *The Course in Positive Philosophy* (1842) and *A General View of Positivism* (1844). He predicted that a positivist stage would mark the final era after conjectural theological and metaphysical phases, in the progression of human understanding (Calhoun, 2002). This framework,

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<sup>37</sup> The term social science was first used by William Thompson (AD 1775 – AD 1833) in his book 'An Inquiry into the Principles of the Distribution of Wealth Most Conducive to Human Happiness; applied to the Newly Proposed System of Voluntary Equality of Wealth' (AD 1824).

still rejected by many, encapsulates the thinking that pushed modern social sciences to find an empirical basis.

Karl Marx (d. 1883) was one of the first writers to claim that his methods of research represented a scientific view of history. Charles Darwin (d. 1882) and Gregor Mendel (d. 1884) gave an awkward shock to the descriptive version of social theory. The first attempt to combine inquiry of the type seen in Darwin's work with exploration of human relationships was conducted by Sigmund Freud (d. 1939) in theory of the functioning of the mind, and William James in his work on experimental psychology. Let us take examples of some disciplines.

**Anthropology** is the holistic science of man, a science of the totality of human existence. The discipline deals with the integration of different aspects of the social sciences, humanities and human biology. The anthropological social sciences often develop nuanced descriptions rather than the general laws derived in physics or chemistry, or they may explain individual cases through more general principles, as in many fields of psychology. The discipline has emerged as a major field of study in the modern world, but we do not see any significant Muslim name in the discipline. Al-Biruni (d. 1048) wrote detailed comparative studies on the anthropology of peoples, religions and cultures in the Middle East, Mediterranean, and South Asia (Walbridge, 1998). Ibn Khaldun (d. 1406) worked in areas of demography, historiography, the philosophy of history, sociology and economics. He is best known for his work *Muqaddimah* (Akhtar, 1997). After Ibn Khaldun's efforts in the 13<sup>th</sup> century, no one from amongst the Muslims working in this discipline has made significant contributions.

**Political Science**<sup>38</sup> is an academic and research discipline that deals with the theory and practice of politics and the description and analysis of

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<sup>38</sup> Herbert Baxter Adams is credited with coining the phrase "political science" while teaching history at Johns Hopkins University.

political systems and political behavior. Fields and subfields of political science include political economy, political theory and philosophy, civics and comparative politics, political development, international relations and public policy. Political science also studies power in international relations and the theory of great powers and superpowers. The details of the development of political thought in the West and the Muslim world were discussed in the previous section. There is not a single writer in the Muslim world who can be compared with Hobbes, Locke or Rousseau in terms of their political writings. Only Shah Waliullah (d. 1762), Muhammad Iqbal (d. 1938) and Muhammad Asad (d. 1992) addressed the political issues of their times in a thorough, careful, and methodological analysis.

**Psychology** is an academic and applied field involving the study of behavior and mental processes. Psychology also refers to the application of such knowledge to various spheres of human activity, including problems of individuals' daily lives and the treatment of mental illness. The word psychology comes from the ancient Greek ψυχή, *psyche* (soul, mind) and *logy* (study). Psychology was a branch of philosophy until the 1870s, when it developed as an independent scientific discipline in Germany and the United States. Experimental study began in AD 1879, when Wilhelm Wundt founded the first laboratory dedicated exclusively to psychological research in Germany.

Modern psychology has been influenced by Rene Descartes (d. 1650)<sup>39</sup> and the works of the British Empiricist, Continental Rationalist and Associationist philosophers schools, which had a profound impact on the later course of experimental psychology. John Locke's *An Essay Concerning Human Understanding* (1689), George Berkeley's *Treatise Concerning the*

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<sup>39</sup> His following works are relevant: 'Meditations on First Philosophy' (1641), 'Passions of the Soul' (1649) and 'Treatise on Man', completed in 1632 but withheld from publication after Descartes heard of the Catholic Church's condemnation of Galileo; it was eventually published posthumously in 1664.

*Principles of Human Knowledge* (1710), David Hume's *A Treatise of Human Nature* (1740), David Hartley's *Observations on Man* (1749), John Stuart Mill's *A System of Logic* (1843), Baruch Spinoza's *On the Improvement of the Understanding* (1662) and Gottfried Wilhelm Leibniz's *New Essays on Human Understanding* (1765) and *Psychology, or a view of the human soul, including anthropology* (1840) are the pioneering scholarly works in this discipline. The Danish philosopher Søren Kierkegaard also influenced the humanistic, existential and modern psychological schools with his works *The Concept of Anxiety* (1844) and *The Sickness Unto Death* (1849).

Immanuel Kant (d. 1804) declared in his *Metaphysical Foundations of Natural Science* (1786) that psychology might perhaps never become a proper natural science, because its phenomena cannot be quantified, among other reasons.<sup>40</sup> Kant proposed an alternative conception of an empirical investigation of human thought, feeling, desire and action. His *Anthropology from a Pragmatic Point of View* (1798) looks like an empirical psychology in many respects. Ernst Heinrich Weber (d. 1878) and Gustav Theodor Fechner (d. 1887) attempted to measure the mathematical relationships between the physical magnitudes of external stimuli and the psychological intensities of the resulting sensations.

Physiology, including neurophysiology, was professionalized and saw some of its most significant discoveries in the 19<sup>th</sup> century under the influence of Charles Bell (d.1843), Francois Magendie (d. 1855), Johannes Muller (d. 1855), Emil du Bois-Reymond (d. 1896), Pierre Paul Broca (d. 1880), Carl Wernicke (d. 1905), Gustav Fritsch (d. 1927), Eduard Hitzig (d. 1907), David Ferrier (d. 1924), Hermann Helmholtz (d. 1894) and Wilhelm Wundt, who published his landmark textbook, *Grundzuge der physiologischen Psychologie* (*Principles of Physiological Psychology*) in 1874 and founded a laboratory specifically dedicated to original research in experimental psychology in 1879.

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<sup>40</sup> Thomas Sturm, 'Is there a problem with mathematical psychology in the eighteenth century? A fresh look at Kant's old argument' *Journal of the History of the Behavioral Sciences*, 42 (2006), 353-377.

Sigmund Freud (d. 1939) developed and applied the methods of hypnosis, free association and dream interpretation to reveal putatively unconscious beliefs and desires that he argued were the underlying causes of his patients' hysteria. He called this approach psychoanalysis. He placed emphasis on the course of an individual's sexual development, hidden agendas, bad conscience and a sense of guilt that affect some aspects of personality and behavior. Carl G. Jung was an associate of Freud's, who later broke with Freud over his emphasis on sexuality. Working with concepts of the unconscious, Jung defined four mental functions, which relate to and define the ego, the conscious self: sensation, feelings, intellect and intuition. Jung insisted on an empirical psychology, in which theories must be based on facts and not on the psychologist's projections or expectations.

William James opened a small experimental psychology demonstration laboratory in 1875 at Harvard University. In 1878, James wrote *The Senses and the Brain and their Relation to Thought* in which he argued that consciousness is not epiphenomenal, but must have an evolutionary function or it would not have been naturally selected in humans. *The Varieties of Religious Experiences* was published later. Soon, experimental psychology laboratories opened at many universities. In 1890, William James' *The Principles of Psychology* was finally published, laying many of the foundations for the sorts of questions that American psychologists would focus on for years to come.

John Dewey, James Hayden Tufts, George Herbert Mead and James Rowland Angell began to reformulate psychology, focusing more strongly on the social environment and on the activity of mind and behavior than on the psychophysics-inspired physiological psychology of Wundt; together they formed the core of the Chicago School of Psychology. In 1892, the American Psychological Association was formed, crystallizing Structuralism and Functionalism. In France, the primary psychological strength lay in the field of psychopathology, while in Britain, the first scholarly journal dedicated to the topic of psychology was founded in 1876,

entitled 'Mind'. Behaviorism was the ascendant experimental model for research in psychology for much of the 20<sup>th</sup> century, largely due to the creation and successful application of conditioning theories as scientific models of human behaviour. However, Noam Chomsky claimed that language could not be learned solely from operant conditioning; people could produce an infinite variety of sentences unique in structure and meaning, and these could not possibly be generated solely through experience of natural language, so there must be internal mental structures, states of mind of the sort that behaviorism rejected as illusory.

This is a brief survey of how Psychology developed in the modern world. What did the Muslims contribute? The answer is: Nothing.

**Sociology** is the systematic study of society and human social action. The meaning of the word comes from the suffix *logy*, which means study of, derived from Greek, and the stem *socio*, which is from the Latin word *socius* meaning companion, or society in general.

Auguste Comte (d. 1857) is generally regarded as the Father of Sociology; however, the discipline was formally established by Emile Durkheim (d. 1917), who set up the first European department of sociology at the University of Bordeaux in 1895 and published *Rules of the Sociological Method*. Durkheim's *Suicide* (1897) distinguished sociological analysis from psychology or philosophy. Today, Durkheim, Marx and Max Weber are cited as the three principal architects of social science in the *science of society* sense of the term. Karl Marx rejected Comte's positivism, but nevertheless aimed to establish a science of society based on historical materialism. Max Weber and Georg Simmel developed sociological anti-positivism amalgamating three modes of social thought in particular: Durkheimian positivism and structural functionalism; Marxist historical materialism and conflict theory and Weberian antipositivism and verstehen analysis. In the 1920s, the Chicago school developed symbolic interactionism and the Frankfurt School pioneered the idea of critical theory based on Marx, Freud and Nietzsche. Sociology evolved as an



academic response to the challenges of modernity, such as industrialization, urbanization, secularization and a perceived process of enveloping rationalization. Amongst the Muslims, Ibn Khaldun is the only scholar who has contributed to sociology.

**Economics** was not a separate discipline in the West, but part of philosophy, until the Industrial Revolution. However, the history of economic thought is derived from early Greek philosophers. Plato's dialogue *The Republic* (360 BC) described an ideal city-state run by philosopher-kings and contained references to specialization of labor and production. Plato was the first to advocate the credit theory of money, that is, money as a unit of account for debt. He also advocated a society based on common ownership of resources. Aristotle's *Politics* (350 BC) viewed the common ownership of resources as an oligarchical anathema, saying that it is clearly better that property should be private but the use of it be common, and the special business of the legislator is to create in men this benevolent disposition. Aristotle himself highly disapproved of usury and cast scorn on making money through a monopoly (Aristotle, 1995).

Thomas Aquinas (d. 1274) was an Italian theologian and economic writer. In the treatise *Summa Theologica*, Aquinas dealt with the concept of a just price. Duns Scotus (d. 1308), in his work *Sententiae* (1295) emphasized the costs of labor and expenses and behavior of the people in determining a just price. Jean Buridan (d. 1358) argued that aggregated, not individual, demand and supply determine market prices. Nicole Oresme (d. 1382) wrote *De origine, natura, jure et mutationibus monetarum*, about the origin, nature, law and alterations of money. Antoninus of Florence (d. 1459) in *summa theologica* argued that the state has a duty to intervene in mercantile affairs for the common good, and an obligation to help the poor and needy.

After Christopher Columbus and other explorers opened up new opportunities for trade with the New World and Asia, newly- enriched monarchies wanted a more powerful military state to boost their status

under mercantilism.<sup>41</sup> These monarchs advocated the use of the state's military power to ensure that local markets and supply sources were protected through tariffs created to encourage exports and to discourage imports. In other words, a positive balance of trade ought to be maintained through a surplus of exports, often backed by military might.

In his book *Utopia*, Thomas More (d. 1535) described an ideal society, where land is owned in common and there is universal education and religious tolerance; the book inspired the English Poor Laws<sup>42</sup> and the communism-socialism movement. Copernicus (d. 1543) published the first known argument for the quantity theory of money and Gresham's Law (bad money drives out good). Jean Bodin (d. 1596) published *Reply to Malestroix*, analyzing inflation, which he claimed was caused by the importation of gold and silver from South America, backing the quantity theory of money, and Leonardus Lessius (d. 1623) published *On Justice and Law*, stating that the price of insurance is based on risk.

In 1622, Edward Misselden and Gerard Malynes argued about foreign exchange, while Thomas Mun (d. 1641) described that trade was the only way to increase wealth, suggesting several courses of action. William Petty (d. 1687) applied the rational scientific tradition of Francis Bacon to economics, requiring that it only uses measurable phenomena and seeks quantitative precision, thus becoming the first scientific economist. Richard Cantillon (d. 1734) in his *Essay on the Nature of Commerce in General*, argued rational self-interest in a system of freely-adjusting markets would lead to order and mutually-compatible prices.

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<sup>41</sup> Despite the prevalence of the model, the term mercantilism was not coined until 1763 by Victor Mirabeau (d. 1789) and popularized by Adam Smith in 1776, who opposed it.

<sup>42</sup> The English Poor Laws were a system of poor relief which existed in England and Wales that developed out of late-medieval and Tudor-era laws being codified in 1587–98. The Poor Law system was in existence until the emergence of the modern welfare state after the Second World War. The Poor Law system was not formally abolished until the National Assistance Act of 1948 with parts of the law remaining on the books until 1967.

John Locke (d. 1704) in his *Second Treatise on Civil Government* (1689) argued that, not only should the government cease interference with people's property but that it should also work positively to ensure their protection (Chapter 5, sections 26–27). David Hume (d. 1776) denounced mercantilist assumptions in his *Essays: Moral, Political and Literary* and added to the argument that it was undesirable to strive for a favourable balance of trade. Francois Quesnay (d. 1774) believed that trade and industry were not sources of wealth but that agricultural surpluses flowing through the economy in the form of rent, wages, and purchases were the real economic movers.

In 1776, Adam Smith (d. 1790) published *An Inquiry Into the Nature and Causes of the Wealth of Nations*. Smith argued for a system of natural liberty where individual effort was the producer of social good and even the selfish within society, when acting in a competitive market, were kept under restraint and worked for the good of all. His vision of a free market economy was based on secure property, capital accumulation, widening markets and a division of labour contrasted with the mercantilist tendency to attempt to regulate all evil human actions. Smith argued that cartels were undesirable because of their potential to limit production and quality of goods and services, and he opposed any kind of government support to monopoly. Smith advocated letting the invisible hand of the market regulate economic activity based on principles of laissez-faire.

Jeremy Bentham (d. 1832) added the concept of utilitarianism to economics. David Ricardo (d.1823) in his *On the Principles of Political Economy and Taxation* (1817) criticized the barriers to international trade and described the manner in which income is distributed within the population. Ricardo made a distinction between workers (who received a wage fixed to a level at which they could survive), the landowners (who earned a rent) and capitalists, who own capital and receive a profit, a residual part of the income. He also explained the principle of decreasing productivity in agriculture. In 1848 John Stuart Mill (d. 1873) published

*Principles of Political Economy*, which was used as the text by most universities. Mill tried to find a middle ground between Adam Smith's view of ever-expanding opportunities for trade and technological innovation and Thomas Malthus' view of the inherent limits of population.

Karl Marx (d. 1883) named the above-mentioned economists as classical economists, and termed their theories as capitalism; he offered socialism as an alternative. The economic and political theory published in *The Communist Manifesto* (1848) and *Das Kapital* (1867) provided a revolutionary critique of nineteenth-century capitalism. In 1844, Friedrich Engels (d. 1895) published *The Conditions of the Working Class in England*, where he described workers in Manchester as 'the most unconcealed pinnacle of social misery in our day'.

Marx wrote in *The Communist Manifesto*, 'the history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another. The modern bourgeois society has established new classes, new conditions of oppression, new forms of struggle in place of the old ones'. Marx's work turned the labor theory of value on its head, by asking what is the socially necessary labor time for the production of labor (i.e. working people) itself. Marx answers that this is the bare minimum for people to subsist and to reproduce with skills necessary in the economy; hence, people are therefore alienated from both the fruits of production and the means to realize their potential, psychologically, by their oppressed position in the labor market.

Employers drive their workers harder and invest in labor-displacing technology, increasing profits and expanding growth, but for the sole benefit of those who hold private property in these means of production. The working classes meanwhile face progressive immiseration. As the ranks of the unemployed grow, a reserve army of the unemployed would also grow and grow. Unemployment leads to a deficit of demand as the

people's power to purchase products lags and this glut of unsold products leads to economic depression. When the glut clears, the economy will again start to boom before the next cyclical bust begins. With every boom and bust, thought Marx, tension and conflict between the increasingly polarized classes of capitalists and workers would heighten. Ultimately, Marx envisaged a revolution led by the Communist party, and the creation of a classless society in its wake.

Marx began a tradition of economists who became political activists, including Rosa Luxemburg (d. 1919), Beatrice Webb (d. 1943) and Sidney Webb (d. 1947), who founded the Fabian Society that established the London School of Economics (1885).

Alfred Marshall (d. 1924), the first professor of economics at the University of Cambridge, wrote *Principles of Economics* (1890) the main alternative textbook of the day to John Stuart Mill's *Principles of Political Economy*. In it, Marshall abandoned the term 'political economy' for his favorite 'economics', a term that encompasses the discipline today.

John Maynard Keynes (d. 1946) was a student of Alfred Marshall at Cambridge University. He was the British government's financial representative at the Versailles Conference, where he profoundly disagreed with the decisions made. His observations were recorded in his book, *The Economic Consequences of Peace* (1919). Keynes argued that if the victors forced war reparations to be paid by the defeated Axis, then a world financial crisis would ensue, leading to a second world war. Keynes suggested a reduction in reparation payments by Germany to a realistically manageable level, increased intra-governmental management of continental coal production and a free trade union through the League of Nations; an arrangement to set off debt repayments between the Allied countries; complete reform of international currency exchange and an international loan fund; and a reconciliation of trade relations with Russia and Eastern Europe.

The Great Depression, which began in 1929, and marked the descent into World War II in 1939, was just as Keynes had predicted. During the Great Depression, Keynes published his most important work, *The General Theory of Employment, Interest and Money* (1936). The Great Depression had been ignited by the Wall Street Crash of 1929, leading to massive rises in unemployment in the United States, to debts being recalled from European borrowers and a negative domino effect all over the world. The traditional economist called for a tightening of spending until business confidence and profit levels could be restored, but Keynes argued otherwise. On top of the supply of money, Keynes identified the propensity to consume, inducement to invest, marginal efficiency of capital, liquidity preference and multiplier effect as variables, which determine the level of the economy's output: employment, and price levels. Keynes argued that employment depends on total spending, which is composed of consumer spending and business investment in the private sector. He advocated low interest rates and easy credit to combat unemployment. Deficit spending, said Keynes, would kick-start economic activity. He, therefore, advocated both monetary management and an active fiscal policy.

The interventionist monetary and fiscal policies that the Keynesian economists recommended came under attack by a group of economists working at the University of Chicago, who collectively came to be known in the 1950s as the Chicago School of Economics. These economists reasserted a libertarian view of market activity, advocating that people are best left to themselves to be free to choose how to conduct their own affairs. Milton Friedman (d. 2006) of the Chicago School of Economics is one of the most influential economists of the late 20<sup>th</sup> century. He wrote *A Monetary History of the United States* (1963), in which he argued that the Great Depression was caused by the policies of the Federal Reserve Bank; laissez-faire government policy is more desirable than government intervention in the economy; governments should aim for a neutral monetary policy oriented toward long-run economic growth by gradual

expansion of the money supply; since general prices are determined by money, so active monetary (e.g. easy credit) or fiscal (e.g. tax and spend) policy can have unintended negative effects; rational consumers would spend a proportional amount of what they perceived to be their permanent income and windfall gains would mostly be saved; and that rational consumers would predict that taxes would have to rise later to balance public finances.

I have deliberately discussed the emergence of and developments in economics in the West keeping in view its global influence. Let us now discuss the Muslim perspective. Between the 8<sup>th</sup> and 12<sup>th</sup> centuries, the Muslim world developed many advanced concepts and techniques in production, investment, finance, economic development, taxation and property use. These advancements include *Hawala*, an early informal value transfer system; Islamic trusts known as *waqf*, systems of contract relied upon by merchants; a widely circulated common currency, cheques, promissory notes, early contracts and bills of exchange, (*mufawada*); advanced agricultural techniques; high literacy rates and enlightened capture and use of slaves.

Among the earliest Muslim economic thinkers was Abu Yusuf (d. 798), a student of Imam Abu Hanifah, who wrote the *Book of Taxation (Kitab-ul-Kharaj)*. This book outlined Abu Yusuf's ideas on taxation, public finance and agricultural production. He discussed proportional tax on produce, instead of fixed taxes on property, as a superior incentive to bring more land into cultivation. He also advocated forgiving tax policies, which favor the producer and a centralized tax administration to reduce corruption. Abu Yusuf favored the use of tax revenues for socioeconomic infrastructure, and included discussion of various types of taxes, including sales tax, death taxes and import tariffs.

Abu Ubayd al-Qasim ibn Sallam (d. 837) wrote *Kitab-al-Amwal (The Book of Revenue)* providing an accurate record of legal precedents laid down in the first two centuries of Islam, in particular those pertaining to the sources of revenue and the avenues of public expenditure. The power

of the book, however, lies in the method of the author and the analysis he undertakes. Abu Ubayd gathers together the traditions of the Prophet (PBUH), the opinions of his Companions and the views of eminent jurists, and then subjects them to legal analysis that is unparalleled in Islamic legal literature.

Farabi (d. 950), Ibn Sina (d. 1037), Ghazali (d. 1111), Tusi (d. 1274), Ibn Khaldun (d. 1406) and others discussed the concept of division of labor within households, societies, factories and among nations. Ghazali wrote on monetary theory. The power of supply and demand was understood to some extent by various early Muslim scholars like Ibn Taymiyyah (d. 1328), who also discussed the welfare advantages and disadvantages of market regulation and deregulation.

Ibn Khaldun wrote on economic theory. He noted that growth and development positively stimulates both supply and demand, and that the forces of supply and demand are what determine the prices of goods. Khaldun also noted the effects of macroeconomic forces of population growth, human capital development and technological advancements on development. He also introduced the concept known as the *Khaldun-Laffer Curve* (the relationship between tax rates and tax revenue increases as tax rates increase for a while, but then the increases in tax rates begin to cause a decrease in tax revenues as the taxes impose too great a cost to producers in the economy).

Shah Waliullah addressed socio-economic issues. He argued long before Marx, that the basic source of wealth is labour; labourers and farmers are earning faculties and the labourers, farmers and those who do mental labour for country and nation deserve the wealth of the country the most; (Waliullah, n.d.) the consent of the labourer is not counted until he is paid for his labour; the work time should be confined so that the labourers can have time, in which they can provide themselves moral and spiritual reformation and the ability to think about their future; (ibid) trade must function on the basis of cooperation only; the government is prohibited to impede the progress and prosperity of trade by heavy



taxations; (Ibid, chapter al-Buyoo al-Manhi Anha) any business and trade that confines the circulation of wealth in any particular class of people is undesirable (Ibid, chapter al-Rusoom al-Saairah).

Yet in spite of the quality of early Muslim thinking on the topic, good academic work on Economics is missing for centuries. In the 20<sup>th</sup> century, there is some literature on economic theory such as *Eslam va Malekiyyat* (*Islam and Property*) by Mahmud Taleqani (1951), *Iqtisaduna* (*Our Economics*) by Mohammad Baqir al-Sadr (1961), *Eqtesad-e-Towhidi* (*The Economics of Divine Harmony*) by Abolhassan Banisadr (1978), *Some Interpretations of Property Rights, Capital and Labor from Islamic Perspective* by Habibullah Peyman (1979) and *Islamic Economics* by Maududi.

One issue generally absent from contemporary Islamist economic thought and action (with the exception of Sayyid Qutb), is the question of agrarian reform. Opposition to agrarian reform even played a role in Islamist uprisings (Iran, 1963 and Afghanistan, 1978). The Supreme Court of Pakistan declared the land reforms of 1972 and 1977 un-Islamic (*Muzaffar Ali Qizalbash Case 1989*).

From this survey of literature on economics in the Muslim world, one can easily conclude that almost all the works are on economic theory, and not a single work is on economics as science, whereas hundreds and hundreds books have been written in last three centuries in the West on this topic. In addition to the absence of academic discourse on the subject, the Muslims have taken a retrogressive view of the land reforms, even though these are essential in the socio-economic development of a polity. One area in which there has been discussion and gestures of the Islamisation of economics is in modern banking. Still Muslims have so far not agreed on the definition or the alternative for the interest that Islam prohibits. The Islamic financial and banking products are inconvenient and expensive and are mostly mere justifications; they are not innovative at all.

**Law** is a system of rules that are enforced through social institutions to govern human behaviour. Laws can be made by a collective legislature or by a single legislator, by the executive through decrees and regulations, or by judges through binding precedents. The law shapes politics, economics, history and society in various ways and serves as a mediator of relations between people, and at the same time, is also the product of society. The law can be divided into two main categories: jurisprudence, the philosophy of law, and black letter law, well established legal rules.

Traces of jurisprudence are available in various religious texts while formal schools of law were created under the Roman Empire leading to the *Justinian Corpus Juris Civilis*. The early natural law theorists<sup>43</sup> asserted that there are some laws that are immanent in nature (*jus natural*), to which enacted laws should correspond as closely as possible; this is based on the doctrine *lex iniusta non est lex* (an unjust law is not a true law). Thomas Aquinas (d. 1274)<sup>44</sup> distinguished four kinds of law: eternal, natural, human and divine. Eternal law refers to divine reason, known only to God. Natural law is the participation in the eternal law by rational human creatures, and is discovered by reason. Divine law is revealed in the scriptures and is God's positive law for mankind. Human law is supported by reason and enacted for the common good. Francisco de Vitoria (AD 1483 -- AD 1546)<sup>45</sup> was perhaps the first to develop a theory of *jus gentium* (the rights of peoples). Hugo Grotius (d. 1645), the founder of a purely rationalistic system of natural law, argued that law arises from both a social impulse and reason. Immanuel Kant (d. 1804) believed a moral imperative

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<sup>43</sup> Socrates, Aristotle

<sup>44</sup> Tommaso d'Aquino (AD 1225 -- AD 1274), also known as Thomas Aquinas was an Italian theologian and jurist who is heralded as the most influential Western medieval legal scholar and theologian.

<sup>45</sup> Francisco de Vitoria or Victoria (AD 1483 -- AD 1546, Salamanca) was a Spanish theologian and jurist. He is the founder of the tradition in philosophy known as the School of Salamanca. He is noted especially for his contributions to the theory of just war and international law.

requires laws to 'be chosen as though they should hold as universal laws of nature'. Kant was criticized by Friedrich Nietzsche (d. 1900), who rejected the principle of equality and believed that law emanates from the will to power, and cannot be labeled as moral or immoral. In the 20<sup>th</sup> century, Lon L. Fuller<sup>46</sup> stressed that the law has an internal morality that goes beyond the social rules by which valid laws are made.

The Positivists, on the other hand, argued that law is something that is posited: laws are validly made in accordance with socially accepted rules. In the view of Jeremy Bentham,<sup>47</sup> the laws should be crafted so as to produce the best consequences for the greatest number of people possible. His students John Stuart Mill<sup>48</sup> and John Austin adopted this view. John Austin<sup>49</sup> defined law as 'commands, backed by threat of sanctions, from a sovereign, to whom people have a habit of obedience'.

Hans Kelsen<sup>50</sup> describes law as binding norms while at the same time refusing to evaluate those norms i.e. legal science is to be separated from legal politics. Central to his *Pure Theory of Law* is the notion of a basic norm (*Grundnorm*), a hypothetical norm, presupposed by the jurist from

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<sup>46</sup> Lon Luvois Fuller (AD 1902 -- AD 1978) was a noted professor of Law at Harvard University, who wrote 'The Morality of Law' in 1964. Fuller is noted in American law for his contributions to the law of contracts. His debate with H. L. A. Hart in the 'Harvard Law Review' (Vol. 71) was important in framing the modern conflict between legal positivism and natural law.

<sup>47</sup> Jeremy Bentham (1748-1832) was a British philosopher, jurist and social reformer. He is regarded as the founder of modern utilitarianism for enunciating the fundamental axiom that 'it is the greatest happiness of the greatest number that is the measure of right and wrong'. Bentham became a leading theorist in Anglo-American philosophy of law and influenced the development of welfarism.

<sup>48</sup> John Stuart Mill (AD 1806 -- AD 1873) was a British philosopher whose conception of liberty justified the freedom of the individual in opposition to unlimited state control.

<sup>49</sup> John Austin (AD 1790 -- AD 1859), was a British jurist whose publications had a profound influence on English jurisprudence. They include 'The Province of Jurisprudence Determined' (1832), and 'Lectures on Jurisprudence'.

<sup>50</sup> Hans Kelsen (AD 1881 -- AD 1973) was an Austrian legal philosopher and political philosopher who immigrated to the United States in 1940. His magnum opus is 'Pure Theory of Law' (*Reine Rechtslehre*).

which, in a hierarchy, all lower norms in a legal system, beginning with constitutional law, are understood to derive their authority or bindingness; hence, the bindingness of legal norms can be understood without tracing it ultimately to some supra-human source such as God, State or Nation.

However, the legal positivists, like H. L. A. Hart,<sup>51</sup> have criticized Austin and Kelsen. Hart argued that the law should be understood as a system of social rules and that sanctions were essential to law and that a normative social phenomenon, like law, cannot be grounded in non-normative social facts. Hart argued that law is a system of rules that is divided into primary rules (rules of conduct) and secondary rules (rules addressed to officials to administer primary rules). Secondary rules are divided into rules of adjudication (to resolve legal disputes), rules of change (allowing laws to be varied) and the rule of recognition (allowing laws to be identified as valid). The rule of recognition is a customary practice of officials (especially barristers and judges) that identifies certain acts and decisions as sources of law.

The theory of justice of John Rawls<sup>52</sup> uses a device called the original position to ask us which principles of justice we would choose to regulate the basic institutions of our society, if we were behind a veil of ignorance. Imagine we do not know who we are not our race, sex, wealth, status, class or any distinguishing feature so that we would not be biased in our own favour. Rawls argues that, from this original position, we would choose exactly the same political liberties for everyone such as freedom of speech, the right to vote and so on.

Based on these jurisprudential doctrines, two main systems of law have emerged: civil law and common law. Civil law, is the legal system used in

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<sup>51</sup> Herbert Lionel Adolphus Hart (AD 1907 -- AD 1992) was a Professor of Jurisprudence at Oxford University and the Principal of Brasenose College, Oxford. His most famous work is 'The Concept of Law' (1961).

<sup>52</sup> John Bordley Rawls (AD 1921 -- AD 2002) was an American moral and political philosopher who held the Professorship of Law at Harvard and Oxford. His magnum opus is 'A Theory of Justice' (1971).

most countries around the world today. In civil law the sources recognized as authoritative are, primarily, legislation and custom. Civil law codifications based closely on Roman law, alongside some influences from religious laws such as canon law, continued to spread throughout Europe until the Enlightenment, then, in the 19<sup>th</sup> century, both France, with the *Code Civil*, and Germany, with the *Bürgerliches Gesetzbuch*, modernized their legal codes. Both these codes heavily influenced, not only the legal systems of the countries in continental Europe such as Greece, but also the Japanese and Korean legal traditions. Today, countries that have civil law systems range from Russia and China to most of Central and Latin America.

In common law legal systems, decisions by courts are explicitly acknowledged as law, on equal footing with statutes now increasingly adopted through the legislative process and with regulations issued by the executive branch. This equal footing of court decisions in law has the doctrine of precedent, or *stare decisis* (Latin for to stand by decisions). This means that decisions by higher courts bind lower courts, and future decisions of the same court, to assure that similar cases reach similar results. The common law developed during the reign of Henry II (late 1100s), when he appointed judges who had the authority to create an institutionalized and unified system of law common to the country. The next major step in the evolution of common law is the great charter or the Magna Carta of 1215 that required the King's entourage of judges to hold their courts and judgments at a certain place rather than dispensing autocratic justice in unpredictable places about the country. When the common law system became overly systematized, rigid and inflexible, a systematic body of equity grew up alongside the rigid common law and developed its own Court of Chancery. At first, equity was often criticized as erratic, stating that it varied according to the length of the Chancellor's foot; however, over time, courts of equity developed solid principles. In the 19<sup>th</sup> century in England, the two systems were merged by Judicature

Acts<sup>53</sup> that aimed at combining the historically separate courts of common law and equity. Common law initially originated in England and has been inherited by every country, once tied to the British Empire, with only a few exceptions.

The complexity of law led to its various classifications. Today it is generally divided into the two main areas of Criminal law and Civil law. Criminal law deals with conduct that is considered harmful to society in which the guilty party may be imprisoned or fined. Civil law (not to be confused with civil law jurisdictions above) deals with the resolution of disputes between individuals or organizations providing remedies like specific performance, declaration and monetary damages to the winning party. The civil law has developed specialties like Contract law, Property law, Trust law, Tort law, Constitutional law, Administrative law, International law as well as others.

The above-mentioned theoretical and practical developments necessitated development of special institutions like representative parliament, an accountable executive, independent courts, bureaucratic organization and the legal profession.

Let us now see what the Muslims have done in the later day development of law. We have already discussed that Muslims contributed a great deal to the development of jurisprudence and law in their early history; (see chapter Four) however, we see no contribution at all by Muslims in the modern times to the development of law. After Imam al-Shafi'i (d. 820), there are only two Muslim scholars who have contributed

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<sup>53</sup> The Judicature Acts are a series of Acts of Parliament, beginning in the 1870s, which aimed to fuse the hitherto split system of courts in England and Wales. The first two Acts were the Supreme Court of Judicature Act 1873 and the Supreme Court of Judicature Act 1875 with a further series of amending acts (12 in all) by 1899. By the Act of 1873, the Court of Chancery, the Court of Queen's Bench (known as the King's Bench when there is a male Sovereign), the Court of Common Pleas, the Court of Exchequer, the High Court of Admiralty, the Court of Probate and the Court of Divorce and Matrimonial Causes were consolidated into the Supreme Court of Judicature and subdivided into two courts: the High Court of Justice and the Court of Appeal.

to Jurisprudence: Imam Shatibi (d. 1388)<sup>54</sup> who wrote, *Al-Muwafaqaat-fi-Usool al-Sharia* (*The Reconciliation of the Fundamentals of Islamic Law*) and Ibn Taymiyyah (d.1328)<sup>55</sup> who wrote *Al-siyasa al-Shariah* (*The Policy of Islamic Law.*) Yet even these contributions pale in comparison to the rigorous intellectual debate and advancement that was occurring in the West at the same time.

## **Respect for Human Rights**

The term ‘human rights’ has come into vogue in the wake of World War II and the founding of the United Nations. It replaced the expressions ‘natural rights’ or the ‘rights of man’. The historical origins of the concept of human rights go back to ancient Greece and Rome, where it was discussed with reference to pre-modern natural law doctrines of Greek and Hellenic Stoicism that allowed for the existence of a natural law that admitted certain universal rights.

It was decided in the charter of Magna Carta of 1215 that the people have fundamental rights. The metamorphosis of Western society took place from the 13<sup>th</sup> century to the Peace of Westphalia (1648). The Renaissance and the decline of feudalism led to liberal notions of freedom and equality, and laid foundations of modern day concepts of human rights. The teachings of Aquinas (d.1274) and Hugo Grotius (d. 1645), the Magna Carta (1215), the petition of Rights (1628) and the *English Bill of Rights* (1689) all testified that human beings are endowed with certain eternal and inalienable rights.

The discoveries of Galileo and Newton, the materialism of Hobbes, the rationalism of Descartes, the empiricism of Bacon and Locke and the growing confidence in human reason during the Age of Enlightenment led

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<sup>54</sup> Imam Abu Ishaq al-Shatibi was an Andalusian Sunni Islamic legal scholar following the Maliki madhab. He died AD 1388 (AH 790) in Granada.

<sup>55</sup> Taqi ad-Din Ahmad ibn Taymiyyah (d. 1328) was an Islamic scholar, theologian and logician. He lived during the troubled times of the Mongol invasions. He is a proponent of Hanbalism.

to the concept of the perfectibility of human affairs. Philosophers like Locke, Montesquieu, Voltaire and Rousseau argued that certain rights self-evidently belonged to individuals as human beings during the 'state of nature; upon entering civil society (pursuant to social contract), mankind surrendered to the state only the right to enforce these natural rights, not the rights themselves; the state's failure to enforce these natural rights gives rise to a popular revolution. The theory of the 'inalienable right of man' became the fundamental ethical and social gospel.

This liberal intellectual fervour together with the practical example of England's Glorious Revolution of 1688 and the resulting Bill of Rights provided the rationale for the wave of revolutionary agitation that swept North America and France. Thomas Jefferson proclaimed that his countrymen were a 'free people claiming their rights as derived from the laws of nature and not as the gift of their Chief Magistrate'. The poetic Declaration of Independence proclaimed by the 13 American Colonies on July 4, 1776 states: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are life, liberty, and the Pursuit of Happiness'. The French Declaration of the Rights of Man and of the Citizen (August 26, 1789) echoes the pronouncements of the English and American revolutions (Britannica).

The Universal Human Rights movement gained ascendancy in the wake of WWII and generated certain legal documents. The more significant among them are the *UN Charter*, the *Universal Declaration of Human Rights* (UDHR, 1948), the *International Covenant on Civil and Political Rights* (ICCPR, 1976), the *International Covenant on Economic, Social and Cultural Rights* (ICESCR, 1976), the *European Convention for the Protection of Human Rights and Fundamental Freedoms* (ECHR), the *Convention for Elimination of All Forms of Discrimination Against Women* (CEDAW, 1979) and the *Convention Against Torture* along with many Conventions by International Labour Organization.



The UN Charter does not say anything directly about human rights. It contains some promotional provisions such as: 'increasing respect for human rights', 'associating in realization of human rights', 'promoting universal respect for observance of human rights'. In 1946, the Economic and Social Council of the UN established the Commission on Human Rights (UN Commission). In 1948, the UN Commission adopted a draft Declaration that in turn was adopted by the General Assembly that year as the Universal Declaration of Human Rights, with 48 states voting in favour and 8 abstaining (at that time the total UN membership stood as 56 states). This Declaration became the springboard for the ICCPR and the ICESCR in 1976. These accomplishments are all due to the unrelenting efforts of human rights theorists starting with Hobbes and continuing to today's human rights activists.

The UNDHR confers or declares the following rights and freedoms:

- (1). Right to life, liberty and security (Article 3)
- (2). Freedom from slavery and servitude (Article 4)
- (3). Freedom from torture, or degrading treatment (Article 5)
- (4). Right to recognition as a person before the law (Article 6)
- (5). Right to equality before the law and to equal protection of law (Article 7)
- (6). Right to an effective remedy, if rights are violated (Article 8)
- (7). Freedom from arbitrary arrest, detention or exile (Article 9)
- (8). Right to a fair and public hearing by an independent tribunal (Article 10)
- (9). Right to be presumed innocent until proven guilty and protection against retro-activity of the criminal law (Article 11)
- (10). Right to respect for privacy, family, home or correspondence and honour (Article 12)
- (11). Right of freedom of movement and residence (Article 13)
- (12). Right to seek and enjoy asylum from persecution (Article 14)
- (13). Right to nationality (Article 15)
- (14). Right to marry and to found a family (Article 16)

- (15). Right to own property (Article 17)
- (16). Right to freedom of thought, conscience and religion (Article 18)
- (17). Right to freedom of opinion and expression (Article 19)
- (18). Right to freedom of peaceful assembly and association (Article 20)
- (19). Right to take part in the Government (Article 21)
- (20). Right to social security (Article 22)
- (21). Right to work and free choice of employment (Article 23)
- (22). Right to rest and leisure (Article 24)
- (23). Right to a standard of living, adequate for health and well-being (Article 25)
- (24). Right to education (Article 26)
- (25). Right to participate in the cultural life (Article 27)
- (26). Right to a facilitating social and international order (Article 28)

These rights and their articulation in a universal document prepared by and voted on by the United Nations General Assembly reflects the global significance and the practical application of the works of these intellectuals.

The human rights movement intends to uphold and preserve the dignity of man. Human dignity appears in the Preamble of the Charter of the United Nations as an ideal stated as ‘we the peoples of the United Nations determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person’.

The term is also included in the Preamble and Article 1 of the Universal Declaration of Human Rights: ‘whereas recognition of the inherent dignity of all members of the human family (Preamble); ‘all human beings are born free and equal in dignity and rights’ (Article 1). Dignity is derived from the Latin word *dignitas*, which means worth. One lexical meaning of dignity is intrinsic worth. This means that individuals are not to be treated merely as instruments or objects of the will of others. It purports that a high priority should be accorded in political, social and legal arrangements to individual choices in matters of beliefs, ways of life, attitudes and the conduct of public affairs.

The belief that human rights are derived from the dignity of the person has two corollaries: the idea that basic rights are not given by authority and, therefore, cannot be taken away and the idea that the rights are rights of every person. The lengthening catalogue of rights and freedoms in International human rights now encompasses such matters as pay, work conditions, trade unions, standard of living, rest and leisure, welfare and social security, women's and children's rights and the environment.

From its foundations, Islam championed human rights. The concept of respect for humankind that Muhammad (PBUH) pronounced in his farewell address at his last pilgrimage became the guiding principle of the human rights movement in the early days of Islam and was something that set Islam apart from the rest of the world at the time. However, in the modern world, the larger Muslim community has paid little attention to the idea of human rights. Very few writers in the post WWII era, like Maududi, have written on the subject. Mostly, contemporary Muslims regard human rights as a Western political agenda because they have been used by Western powers as instruments of foreign policy. There is no culture of human rights in the affairs of the Muslims states, though some constitutions, like that of Pakistan, have very elaborate chapters on fundamental rights.

The Organisation of the Islamic Conference at last issued the *Cairo Declaration on Human Rights in Islam (CDHRI)* in Cairo, Egypt, in 1990. The declaration provides an overview of the Islamic perspective on human rights and affirms Islamic shariah as its sole source. CDHRI declares its purpose to be 'general guidance for Member States (of the OIC) in the field of human rights'. This declaration is rightly acknowledged as an Islamic response to the UDHR adopted in 1948. It guarantees many of the same rights as the UDHR, while at the same time adapting to Islamic traditions.

Despite this somewhat progressive move, the Muslim world still lags behind terribly in terms of research and the practice of human rights. The human rights movement has spread all over the world and became globalized objective, but we Muslims are stuck in a medieval and negative

mindset. Our rulers treat their masses as subjects instead of citizens. The women are treated as commodities instead of human beings. There is no concept of rule of law. Rather violation of law has become the symbol of prestige and power.

Democracy and human rights freed mankind from many shackles, unleashing its unlimited potential and creative faculties to be used for its betterment and welfare. The development of science and technology gave rise to the Industrial Revolution leading to extraordinary human and economic progress. The new means of communication promoted world trade. The rule of law and banking operations promoted unparalleled economic development, while we kept declaring this world as *haram*.<sup>56</sup>

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<sup>56</sup> The perverted interpretation of Islam declares the worldly gains as prohibited.

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## The Lowest Ebb of Broken Pride

*It is the eternal decree of the Judge of Destiny.  
The punishment for the crime of weakness is death.*

Iqbal

The indolence and negligence of the Muslim *Ummah* met its nemesis. The Muslim civilization is under threat. It is not sudden and unexpected. It was bound to happen, because this physical world is governed by natural laws, and Nature does not change its laws.

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

*But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).*

Quran35:43

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*Allah does not change a people's lot unless they change what is in their hearts.*

Quran 13:11

The Muslims did not obey these laws, rather they disobeyed these laws, and so they are at the lowest ebb of their broken pride. Let us see how!

### Educational Backwardness

The story of Adam in the Quran indicates that Adam had superiority over Satan (Shaitaan-Iblis) due to his knowledge of the material things.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*And He taught Adam the names of all things; then He placed them before the angels, and said: Tell me the names of these if ye are right.*

Quran: 2:31

The first revelation to The Prophet Muhammad (PBUH) began with *Iqra* (read).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*Proclaim! (Read!) in the name of thy Lord and Cherisher, Who created!*

*Created man, out of a (mere) clot of congealed blood:*

*Proclaim! And thy Lord is Most Bountiful*

*Who taught (to write) with the pen*

*Taught man that which he knew not.*

Quran 96:1-5

This clearly indicates that from Adam (PBUH) to the Prophet Muhammad (PBUH), the Islamic tradition is based on knowledge. This emphasis on knowledge in Islam gave birth to an unprecedented intellectual movement in the world. The European Renaissance owes its origin to Islam (See Chapter 3). The poet, philosopher and politician, Mohammad Iqbal (1915) rightly said:

عصر نو از جلوه ها آراسته

از غبار پائے ما برخاسته

*This modern civilization, with all its beauty and magnificence, has arisen out of dust of our feet.*



Iqbal's statement is affirmed by the early development of Islamic institutions of higher learning. The University of Al-Quaraouiyine was founded in AD 859 by Fatima al-Fihri and her sister Mariam. Al-Azhar University was founded in AD 972, and with faculties of law, astronomy, mathematics, philosophy and literature. A series of universities were established by Khwaja Nizam-al-Mulk in the eleventh century. Al - Nizamiyya of Baghdad was established in AD 1065. Similarly, Nizamiyyah were established in Tus (Iran), Nishapur (Iran), Amol (Iran), Mosul (Iraq), Herat (Afghanistan), Damascus (Syria), and Basra (Iraq).

When Muslims began neglecting the pursuit of knowledge, the West carried the torch forward, establishing universities throughout Europe. In little more than 300 years, they founded the University of Bologna (1088 AD), the University of Paris in (1150), the University of Oxford (1167), the University of Cambridge (1209), the University of Salamanca (Spain) (1218), the University of Montpellier (France) (1220) the University of Naples (1222), the University of Toulouse (France) (1229), the University of Rome La Sapienze (1303), the University of Pisa (1343), the University of Vienna (1365), the University of Leipzig (Germany) (1409), the University of Catania (1434), the University of Glasgow (1451), the University of Copenhagen (1479) and the University of Aberdeen (1494) whereas the University of the Punjab (Pakistan) was established in 1882 AD by G.W. Leitner, a British orientalist and priest.

The following facts need consideration.

- Today, educationally, Muslims are the most backward community in the world.<sup>1</sup>
- Educational standards and literacy rates of the Muslim world are the lowest in the world.

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<sup>1</sup> 6 out of 10 Muslims cannot read whereas in Christendom, adult literacy rate stands at 78 percent.

- The world average adult literacy rate is 80%, whereas the Organisation of Islamic Cooperation (OIC) average adult literacy is 72%, but for sub-Saharan Africa and South Asia, it is a dismal 57% and 55% respectively.
- An average of only 2.7% of the GDP of the OIC countries is spent on public education (2008), while the global average is 4%.
- The number of the universities of a single country, Japan, is greater than the total number of the universities of the whole Muslim world. There are 778 national, public and private universities in Japan. The Muslim world has less than 600 universities; India has 8,407 universities, and the U.S. has 5,758.
- The annual budget of Harvard University<sup>2</sup> is larger than the budget spent on education by many Muslim countries put together.
- Oxford University alone awards more PhD degrees in one year than are awarded by all the universities of fifty-seven Muslim countries.<sup>3</sup>
- Of the 1.6 billion Muslims, fewer than 300,000 qualify as scientists; that converts to a ratio of 230 scientists per one million Muslims. The United States of America has 1.1 million scientists (4,099 per million), while Japan has 700,000 (5,095 per million).<sup>4</sup>
- As a percentage of their total GDPs, Muslim countries are spending much less on education: Indonesia (3.6%), Pakistan (2.6%), Bangladesh (2.5%), Niger (3.4%).
- Tunisia is the only Muslim country that is spending 7.2 % of its total GDP on education; this is higher than the GDP percentage spent by Israel (6.3%), France (5.7%) and the UK (5.5%) on education.

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<sup>2</sup> One of the top universities in the USA. Harvard's annual budget for Fiscal Year 2013 was \$ 4.2 billion. Its endowment fund for FY 2014 was \$36.4 billion.

<sup>3</sup> The collective universities of Pakistan awarded 620 PhD degrees in 2010.

<sup>4</sup> Dr. Farrukh Salim: <http://defence.pk/threads/islamabad-freelance-columnist-%C2%92800-million-muslims-out-of-1-4-billion-are.230289/>.

- The 7.2% of the GDP that Tunisia is spending on education is equal to 5.9 billion US\$, while France is spending 5.7% of its GDP on education, which is equal 121.4 billion US\$. Clearly, percentages do not tell the whole story. In this case, France is spending 22 times more than Tunisia is in the education sector.
- According to the 2008 Academic Ranking of World Universities (ARWU), France has 23 of the top 500 universities of the world, the Republic of Korea has 8 and Israel has 6, while Turkey is the only Muslim country that has one of the top 500 universities of the world.
- The Times Higher Education ranking of world universities includes eight Muslim countries (Turkey, Malaysia, Indonesia, Pakistan, Saudi Arabia and the United Arab Emirates) with having 18 of 500 world class universities.
- According to UNESCO, the tertiary education participation rate is the highest in Kazakhstan (53%), followed by Iran and Turkey (35%), Tunisia and Saudi Arabia (31%), Niger, Burkina Faso and Afghanistan have a rate less than 2.5%, while in South Korea, the UK, Israel and France, the participation rate at the tertiary level is 93%, 59%, 58% and 56% respectively.
- In the majority of the Muslim countries, the teacher to pupil ratio is very high at the primary level. In Mali, the ratio reaches up to 56 pupils to one teacher; in Burkina Faso, 46; in Guinea, 45; in Niger, 40 and in Pakistan and Senegal the ration is one teacher for every 39 pupils. In sharp contrast to these numbers, Israel boasts one teacher for 14 pupils (1:14), the UK, 1:18 and France, 1:19, while, in South Korea, there is one teacher for every 26 pupils in primary school.

As a way to gain a glimpse of the impact of education on individuals and their ability to reach the highest level of success, let us have a look at Nobel Prize winners through a comparison between Muslims and Jews.

<b>Nobel Prize Winners from Muslim World</b> From a pool of 1.6 billion Muslims; 23% of World's population.	<b>Jewish Nobel Prize Winners</b> From a pool of 14.2 million Jews; 0.2% of the World's Population.
<b>Literature</b>	
1988-Naguib Mahfouz 2006-Orhan Pamuk	1910- Paul Heyse 1927- Henri Bergson 1958- Boris Pasternak 1966- Shmuel Yosef Agnon 1966- Nelly Sachs 1976- Saul Bellow 1978-Isaac Bashevis Singer 1981- Elias Canetti 1987- Joseph Brodsky 1991-Nadine Gordimer 2002-Imre Kertesz 2005- Harold Pinter 2014- Patrick Modiano
<b>Peace</b>	
1978- Anwar El-Sadat 1994- Yasser Arafat 2003- Shirin Ebadi 2005- Mohamed ElBaradei 2006- Muhammad Yunus 2011- Tawakel Karman 2014- Malala Yousafzai 2015- Tunisian National Dialogue Quartet	1911-Alfred Fried 1911- Tobias Asser 1968- Rene Cassin 1973- Henry Kissinger 1978- Menachem Begin 1986- Elie Wiesel 1994-Shimon Peres 1994-Yitzhak Rabin 1995- Joseph Rotblat
<b>Chemistry</b>	
1999-Ahmed Zewail 2015-Aziz Sancar	1905-Adolph Von Baeyer 1906-Henri Moissan 1910-Otto Wallach

## The Lowest Ebb of Broken Pride

	1915- Richard Willstaetter 1918- Fritz Haber 1943- George Charles de Hevesy 1961- Melvin Calvin 1962- Max Ferdinand Perutz 1972- William Howard Stein 1972- C. B. Anfinsen 1977- Ilya Prigogine 1979- Herbert Charles Brown 1980- Paul Berg 1980- Walter Gilbert 1981- Ronald Hoffmann 1982- Aaron Klug 1985- Herbert A. Hauptman 1985- Jerome Karle 1986- Dudley R. Herschbach 1988- Robert Huber 1989- Sidney Altman 1992- Rudolph Marcus 1998- Walter Kohn 2000- Alan J. Heeger 2004- Irwin Rose 2004- Aaron Hershko 2004- Aaron Ciechanover 2006- Roger D. Kornberg 2008- Martin Chalfie 2009- Ada Yonath 2011- Dan Shechtman 2012- Robert Lefkowitz 2013- Arie Warshel 2013- Michael Levitt 2013- Martin Karplus
<b>Economics</b>	
Nil	1970- Paul Anthony Samuelson

	1971- Simon Kuznets 1972- Kenneth Joseph Arrow 1973- Wassily Leontief 1975- Leonid Kantorovich 1976- Milton Friedman 1978- Herbert A. Simon 1980- Lawrence Robert Klein 1985- Franco Modigliani 1987- Robert M. Solow 1990- Harry Markowitz 1990- Merton Miller 1992- Gary Becker 1993- Rober Fogel 1994- Johan Harsanyi 1994- Reinhard Selten 1997- Robert Merton 1997- Myron Scholes 2001- George Akerlof 2001- Joseph Stiglitz 2002- Daniel Kahneman 2004- Richard Axel 2005- Robert J. Aumann 2007- Leonid Hurwicz 2007- Eric Maskin 2007- Roger Myerson 2008- Paul Krugman 2010- Peter Diamond 2012- Alvin E. Roth
<b>Physiology/Medicine</b>	
Nil	1908- Elie Metchnikoff 1908- Paul Erlich 1914- Robert Barany 1922- Otto Meyerhof 1930- Karl Landsteiner

## The Lowest Ebb of Broken Pride

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	1931- Otto Warbrug
	1936- Otto Loewi
	1944- Joseph Erlanger
	1944- Herbert Spencer Gasser
	1945- Ernst Boris Chain
	1946- Hermann Joseph Muller
	1947- Garty Cori
	1950- Tadeus Reichstein
	1952- Selman Abraham Waksman
	1953- Hans Krebs
	1953- Fritz Albert Lipmann
	1958- Joshua Lederberg
	1959- Arthur Kornberg
	1964- Konrad Baloch
	1965- Francois Jacob
	1965- Andre Lwoff
	1967- George Wald
	1968- Marshall W. Nirenberg
	1969- Salvador Luria
	1970- Julius Axelrod
	1970- Sir Bernard Katz
	1972- Gerald Maurice Edelman
	1975- David Baltimore
	1975- Howard Martin Temin
	1976- Baruch S. Blumberg
	1977- Rosalyn Sussman Yellow
	1977- Andrew V. Schally
	1978- Daniel Nathans
	1980- Baruj Benacerraf
	1982- Sir John Vane
	1984- Cesar Milstein
	1985- Michael Stuart Brown
	1985- Joseph L. Goldstein
	1986- Rita Levi-Montalcini

	1986- Stanley Cohen 1988- Gertrude Elion 1989- Harold Varmus 1991- Erwin Neher 1991- Bert Sakmann 1992- Edmond Fischer 1993- Richard J. Roberts 1993- Phillip Sharp 1994- Alfred Gilman 1994- Martin Rodbell 1995- Edward B. Lewis 1997- Stanley B. Prusiner 1998- Robert F. Furchgott 2000- Eric R. Kandel 2000- Paul Greengard 2002- Sydney Brenner 2002- Robert H. Horvitz 2004- Richard Axel 2006- Andrew Fire 2011- Ralph M. Steinman 2011- Bruce Beutler 2013- James E. Rothman 2013- Randy Schekman
<b>Physics</b>	
1979- Abdus Salam	1907- Albert Abraham Michelson 1908- Gabriel Lippmann 1921- Albert Einstein 1922- Niels Bohr 1925- James Franck 1925- Gustav Hertz 1943- Gustave Stern 1944- Isidor Issac Rabi 1945- Wolfgang Pauli 1952- Felix Bloch



## The Lowest Ebb of Broken Pride

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	1954- Max Born
	1958- Igor Tamm
	1958- Il'ja Mikhailovich
	1958- Igor Yevgenyevich
	1959- Emilio Segre
	1960- Donald A. Glaser
	1961- Robert Hofstadter
	1962- Lev Davidovich Landau
	1963- Eugene P. Wigner
	1965- Richard Phillips Feynman
	1965- Julian Schwinger
	1967- Hans Albrecht Bethe
	1969- Murray Gell-Mann
	1971- Dennis Gabor
	1972- Leon N. Cooper
	1973- Brian David Josephson
	1975- Benjamin Mottleson
	1976- Burton Richter
	1978- Arno Allan Penzias
	1978- Peter L Kapitza
	1979- Stephen Weinberg
	1979- Sheldon Glashow
	1988- Leon Lederman
	1988- Melvin Schwartz
	1988- Jack Steinberger
	1990- Jerome Friedman
	1992- Georges Charpak
	1995- Martin Perl
	1995- Frederick Reines
	1996- David M. Lee
	1996- Douglas D. Osheroff
	1997- Claude Cohen-Tannoudji
	2000- Zhores I. Alferov
	2003- Vitaly Ginsburg

	2003- Alexei Abrikosov
	2004- David Gross
	2004- H. David Politzer
	2005- Roy Glauber
	2011- Adam Riess
	2011- Saul Perlmutter
	2012- Serge Haroche
	2013- Francois Englert

The Nobel Prize is an annual, international prize, first awarded in 1901, for achievements in physics, chemistry, physiology, medicine, literature and peace; the prize in economics has been awarded since 1969. Nobel Prizes have been awarded to over 850 individuals, of whom at least 20% are Jews, in spite of the fact that Jews comprise less than 0.2% of the world's population. Overall, Jews have won a total of 41% of all the Nobel Prizes in economics, 28% of medicine, 26% of physics, 19% of chemistry, 13% of literature and 9% of all peace awards. Jews have been recipients in all six categories of Nobel Prizes. On the other hand, Abdus Salaam (Physics 1979) was a Pakistani national, belonging to the Qadiani/Ahmadi sect, a sect that was declared outside the fold of Islam by the Parliament of Pakistan.<sup>5</sup> Ahmad Zewil (Egypt) and Aziz Sancar (Turkey) are from Muslim lands, but studied and researched in the USA. Furthermore, the Muslim recipients are considered as non-practicing Muslims by the traditional ones.

## **Poverty**

The economic condition of Muslims is miserable. The economy of the Organisation of Islamic Cooperation (OIC) combines the economies of 57 member states, out of which 49 are predominantly Muslim states. The other 8 have substantial Muslim minorities. These 57 countries have a

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<sup>5</sup> Second Constitutional Amendment 1974.

combined GDP (at Purchasing power parity: PPP) of USD 7.7 trillion. The GDP of Japan is 4.7 trillion US dollars, the GDP of the USA is 18.7 trillion and that of China is 16 trillion US dollars.

The per capita income of Pakistan and Afghanistan is approximately 5000 and 1900 US dollars respectively, whereas that of Singapore and Switzerland is 83000 and 53000 US dollars respectively.

### Health

The average life expectancy in the Muslim world is 50 years, whereas the life expectancy in Japan and Spain is 80 years. The life expectancy of Malawi is 43 and Afghanistan is 51. Through scientific and medical advancements, the West has attained human longevity by pushing away death, while many Muslims take death as God's will without getting proper medical treatment. Ironically, obtaining proper medical care is obligatory according to the teachings of Islam. The following facts need consideration.

- The average health expenditure for the GDP of the Muslim countries is almost half of the world average in terms of percentage.
- Nearly 3 million people of the Muslim world contract tuberculosis every year and half of them die.
- Five Muslim countries, Afghanistan, Pakistan, Nigeria, Indonesia and Bangladesh, are among the 22 nations of the world that have the highest incidence of tuberculosis.<sup>6</sup>
- If we look at the UNDP's Human Development Index (HDI), the developed countries of Norway, Denmark, Sweden, Switzerland and the Netherlands provide the highest quality of life to their citizens with an average HDI index above 0.93. The United States, Canada, New Zealand and Singapore follow with HDIs just above

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<sup>6</sup> Tuberculosis is called 'Child of Poverty'.

0.90. In this list Israel is ranked at 18, Qatar is at 32, Saudi Arabia is at 39, the UAE at 41 and Kuwait at 48.

- Not a single Muslim country can claim to provide its citizens with an above average HDI count, though the tiny states of Qatar and Kuwait have abundant resources.
- Not surprisingly, countries that have the lowest HDI count are mostly Muslim states, with Pakistan being an unfortunate entry in the list with 0.538 HDI in the company of countries like Afghanistan, Sudan, Nigeria, Mali and Sierra Leone.
- Life expectancy in these mostly Muslim low HDI countries hovers at 62 years, while the top ten countries have achieved an average of 80 years.
- The Gender Development Index ranks Qatar with the highest score among Muslim countries at no. 32, while Saudi Arabia, the UAE and Jordan follow closely. Predictably, however, most Muslim countries find themselves at the bottom of the list with Bangladesh at 142, Pakistan at 147, Afghanistan at 171 and Sierra Leone at 181 out of 188 countries.

### Research and Development

The state of affairs of research and development in the Muslim world is not encouraging as reflected in the following facts.

- The future development of a country depends on the amount of money spent on Research and Development (R&D). About 80% of R&D is spent by developed countries, of which 33.5% is spent by the USA, 23.5% by the EU and 13.4% by Japan.
- The total global R&D spending was approximately one trillion dollars in 2010 ([www.royals.country.org](http://www.royals.country.org)). Of the top 10 countries, the United States spent 473 billion followed by China with 370 billion.
- While Turkey spends 15.3 billion and Pakistan 2.4 billion, the oil rich nation of Saudi Arabia only spends a paltry 1.8 billion on R&D ([www.Sesrtaic.org](http://www.Sesrtaic.org)).

- There are, on average, only 649 Muslim researchers per one million people.
- The figure is more worrisome when compared to the EU, which has an average of 6494 researchers per million people.
- The Organisation of Islamic Cooperation (OIC) reports that women account for approximately 26.8% of the total researchers, a number which is lower than the world average of 29.5%, and the EU average of 34.4%.

### Military Weakness

Muslims have been commanded by the Quran (8:60) <sup>7</sup> to equip themselves and muster as much strength as they can to fight their enemies. The actual position is that we are the weakest Ummah in the world.<sup>8</sup> We have seen the destruction of Afghanistan, though, according to some Muslims, it was a true Islamic State. What happened to it? Just visit Torabora.<sup>9</sup> Even the mountains were destroyed. After Afghanistan, Libya, Iraq and Syria have been destroyed, all in the early 21<sup>st</sup> century.

Muslims have some of their most sacred places in Iraq. There are the shrines of Ali (RA), Imam Hussain, Shaikh Abdul Qadir Gilani and Imam Abu Hanifa. In recent years, foreign forces have trampled that country under their feet, destroying our sacred sites. Muslim countries opposed the invasion of Iraq by the Americans with words alone. The Organization of Islamic Cooperation adopted resolutions opposing the invasion, but the resolutions were largely ineffectual. This was witnessed, when some

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<sup>7</sup> Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know:

<sup>8</sup> The annual defense budget of America is \$ 640 billion, whereas, the defense budget of all Muslim countries put together is half that.

<sup>9</sup> The mountain range in eastern Afghanistan that witnessed the heaviest bombing during the last days of the Afghan war.

members provided their bases to the Americans to be used to invade Iraq. A look at the statistics clarifies the situation further.

- The top ten militaries of the world spend a combined 1100 billion dollars annually, with the United States leading with USD 598 billion and China following with USD 215 billion. Saudi Arabia is the only Muslim country in the top ten list, spending USD 87 billion on their military.
- Military strength, in terms of expertise and operational capabilities, reflects this expenditure to an extent where the United States, China and Russia lead. However, in the Muslim world, only Pakistan barely makes the list, while Saudi military with an immense budget is not considered worthy.
- Russia leads the world in battle tank numbers with 22,710, while the USA and China hold 9000 tanks each. The ownership of tanks by the Muslim armies of Syria (4750), Egypt (4145), Pakistan (4000) and Turkey (3763) reflects the need for battleground modernization that modern armies such as those of the USA, UK and France have achieved through more robust operational units that are agile, swift and deadly, because they are based on technological superiority and sophistication.
- While Muslim armies are scraping by with decades old fighter aircrafts, modern armies and air forces have moved to unmanned aerial vehicles that have surpassed all records of stealth, agility, duration and accuracy.

### Political Repression

Let's have a look at the political systems in the Muslim world. There is not a single Muslim country where we can find a political structure completely based on *Shura* (mutual consultation).

In Afghanistan, there was Mullah Umar's Islamic state. He was a religious scholar, who wielded complete control and commanded total

influence. He had no difficulty in introducing his version of Islamic Order. He implemented Shariah as he thought fit, but what did he do? He tarnished the image of Islam. One who had a short beard (shorter than the clenched fist) was punished and sometimes locked up in a container, due to the lack of a proper jail. Perhaps due to this, they were put in containers by the Northern Alliance<sup>10</sup> troops after the fall of Mazar-e-Sharif,<sup>11</sup> where many prisoners died of thirst and suffocation.

The Taliban destroyed, with utter indifference to a religious minority, the religious remnants of Buddhism that had remained in Bamiyan province for thousands of years. The whole world protested against this vandalism, but the Taliban paid no attention. They did not realize that Afghanistan was conquered during the reign of Usaman (RA) or that Usman (RA) was one of those who struck down the idols of K'a abah, but that he did not destroy these religious remnants of Buddha. Hazrat Ali's son and successor, Imam Hassan never contemplated this either. Even Mahmood Ghazanvi,<sup>12</sup> who was called 'idol destroyer' (*Bout Shikan*) was born in the same area. He traveled thousands of miles to strike down idols of Somnath (a city in the south of India), but he did not touch the statues of Buddha in his neighborhood.

The version of the Taliban's Islam was irrational. They had no sense of history or the rights of minorities. They were ignorant about the Seerah of Muhammad (PBUH). Their Islam was the Islam of the Age of Caves. That is why it was buried in the cave of Torabora.<sup>13</sup> But their version of Islam struck a fatal blow to the Muslim Ummah.

In spite of the fact that the Muslim community is going through political repression, tyranny and irrationality, we have no appropriate academic or political movements for the establishment of popular

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<sup>10</sup> An alliance of local militias of northern Afghanistan who helped Americans to rout Taliban.

<sup>11</sup> City in western Afghanistan.

<sup>12</sup> Afghan ruler (1030) who conquered India.

<sup>13</sup> A mountain range in Eastern Afghanistan.

sovereignty or enlightenment. Even the parties and groups that wish for change are authoritarian or sectarian, and their philosophies are irrational, anachronistic and obscurantist, and incapable of ushering in a new world of light, peace and prosperity.

قافلہ حجاز میں ایک حسین بھی نہیں  
گرچہ ہے تاب دار ابھی گیسوئے دجلہ و فرات

*There is no single person like Hussain in the caravan of the Muslims  
although the ringlets of Tigris and Euphrates are still luminous.*

Iqbal

The Economist Intelligence Unit has prepared a Democracy Index that measures the state of democracy in 167 countries. The Index is based on 60 indicators grouped in five different categories measuring pluralism, civil rights and political culture among other indicators. No Muslim country is among first 20 countries; Indonesia is at 49, Tunisia at 57, Senegal at 75, Albania at 81, Bangladesh at 86, Turkey at 97, Morocco at 107, Pakistan at 112, Algeria at 118, Kuwait at 121, Qatar at 134, Sudan at 151 and Syria at 166.

### **Misinterpretation of Islam**

While 80% of the world's Muslims live in countries where they are in the majority, 20% or about 310 million live as religious minorities in their own home (non Muslim) countries; 240 million of whom live in just five non-Muslim countries: India 161 million, Ethiopia 28 million, China 22 million, Russia 16 million, and Tanzania 13 million.

10-13% of the Muslim population is Shia, accounting for 154-200 million Muslims. Shia are divided into Asna Ashri, Imamiyah, Ismailies, Druz, Nusairi, Zaidis and Daodudi Bohra. Sunnis make up 87-90% of the



Muslim population. They are divided into Wahabi, Deobandi, Bareilvi, Sufis, Maliki, Shafi, Hanafi, Ahl-hadith, Hanbali, Khawaraji and Zahiri.

Similarly, the Sufis are divided into Naqashbandi, Chishti, Suharwardi, Maolvi, Uwaisi and Shazli, among others. In scholasticism, Muslims are divided into Mataridi, Ashari, Mutazili, Murjiah, Qadariyah, Jabariyyah, Batiniya.

Muslims are divided in casts and sects. Every sect believes that it has the genuine *Deen* (religion) and that the rest of sects are infidels. Some sects believe that to convert or massacre the followers of other sects would be a great Jihad. The jihad, which was the most effective means to reform oneself and the society, turned into a tool for hatred, destruction and homicide.

I still remember a Ramadan morning in 1998, when I was posted in Muzaffargarh District in Pakistan as head of District Administration. I was about to lie down after having my *sher*,<sup>14</sup> when I received a message through the police wireless of indiscriminate firing at a Mosque belonging to one particular sect. The district police chief and I went straight to the mosque; the sun had not yet risen. The local people were visibly and rightly agitated. We forced our way into the mosque. It was small mosque where people, after having offered *Salat-al-Fajr*,<sup>15</sup> were reciting the Quran. Some cruel, merciless people had entered the mosque. They were drunk with the spirit of Jihad. They opened the fire at the people reciting the Quran; they went away, leaving 27 people dead and two dozen seriously injured. The Mosque was littered with human organs and there was blood everywhere. The Qurans were shredded by bullets. The victims were pious, innocent people, who had stayed back in the mosque after the morning prayers to recite the Quran. Their only fault was that they belonged to a particular sect.

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<sup>14</sup> Early morning food before starting fast.

<sup>15</sup> Morning prayer.

Why did it happen? I would not hesitate to say that the most unscrupulous religious scholars, who have little knowledge of Islam, had provoked and instigated their followers to take this action. During my administrative service career (from 1987 to 2002), I heard, many times, the *ulema* of one school of *fiqh* describing the desirability of killing people of other sects. I discussed these issues with *the ulema* for hours, relaying the international ramifications of this fratricidal rhetoric and telling them in explicit terms, that they would be wiped out if they did not stop. But they did not budge an inch. Their only response was that the people of other sect are *kaafir*, infidels. Misinterpretation of the concept of jihad has given rise to this type of rabid sectarianism, which has, in turn, led to the murder of thousands of people in Pakistan alone. During the last twenty years or so, and the image of Islam has been distorted at an international level.

Similarly, our economic philosophy is outdated and is influenced and dominated by feudalism and capitalism. General Ayub Khan (1962) and Zulfiqar Ali Bhutto (1972 -- 1977) introduced certain land reforms in Pakistan to diminish the influence of feudalism. It was decreed that no person can hold land more than that prescribed by the law. If the land held by a landowner exceeded the limit, the extra land was confiscated by the state to be given to cultivating tenants. The Shariat Appellate Bench of the Supreme Court of Pakistan declared these reforms as un-Islamic in the Qazalbash Waqf case (Qazalbash Waqf Case, PLD 1990).

Not only the sectarianism but economic backwardness, poverty, political oppression and military weakness are also, partly, the products of the misinterpretation of Islam. We have made Islam the religion of superstitions and renunciation, whereas Islam is a progressive and scientific religion that once built a brilliant civilization that led the world. The natural corollary of the present day interpretation of Islam is the state of humiliation and disgrace that we face as Muslims every moment of our individual as well as collective lives. If the present backwardness, poverty,

military weakness, political repression and sectarianism continue, eternal humiliation and disgrace will be our destiny.

تقدیر کے قاضی کا یہ فتویٰ ہے ازل سے  
ہے جرمِ ضعیفی کی سزا مرگِ مفاجات

*It is the eternal decree of the Judge of Destiny.  
The punishment for the crime of weakness is death.*

Iqbal

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[www.cghd.org/index.php/global-health-challenges](http://www.cghd.org/index.php/global-health-challenges)

**Part Two**  
**Dream of An Age To Be**



Muslims are now one of the most backward communities in the comity of nations. Their political systems are primitive or semi-monarchical; militarily, they are weak and subdued; economically, they are destitute, and socially, almost dysfunctional. There is not much respect or regard for human rights and the rule of law in our societies, which are mostly sectarian, tribal and caste-based. No picture of our plight is better painted than that in the following Persian verse.

تن ہمداغ داغ شد پنبہ کجا کجا نہم

*The whole body has marks all over; on how many places shall I put cotton?*

If Muslims want to extricate themselves from their present dismal state of affairs and create a decent existence, they should know exactly what their problems are, where they came from and how they should be addressed? This is why I want Muslims to pay heed to some important aspects of their degraded existence. I hope that readers will consider these humble suggestions from a devoted student and faithful follower of Islam.

آب روانِ کبیر تیرے کنارے کوئی  
دیکھ رہا ہے کسی اور زمانے کا خواب

*O, Guadalquivir! O thou waters eternally flowing  
On thy bank a dreamer stands and dreams of an age to be.*

Iqbal





## Not For Naught Hast Thou Created This

*Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): Our Lord! not for naught Hast Thou created (all) this!*

Quran 3:191

Islam has an unambiguous and distinct ideology that fashions life in a particular way. This world, according to Islam, is not meaningless and vain but purposive and meaningful, and this is revealed throughout the Quran

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

*Our Lord! not for naught Hast Thou created (all) this!.*

Quran 3:191

It has a beginning and an end. A Creator who is sovereign has created it.

هُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

*He it is Who created the heavens and the earth.*

Quran 57:4

The universe is subservient to Him.

وَلَهُ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا

*While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will.*

Quran 3:83

Man is the crown of the creation and His vicegerent on the Earth.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*We have indeed created man in the best of moulds.*

Quran 95:4

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*Behold, thy Lord said to the angels: I will create a vicegerent on earth.*

Quran 2:30

*As there are physical laws by which this Universe is governed:*

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

*(Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.*

Quran 48:23

Similarly, there is a code of life and divine guidance for mankind. If he treads the path prescribed for him by his Creator, he will gain guidance and have neither fear of the future nor regret of the past.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*When I send guidance, whoever follows it will never have fear nor regret.*

Quran 2:38

Mankind is able to realize its potentialities within this paradigm; in fact, it is binding on us to do so. A life lived within this paradigm will take a new form and human beings will be accountable for their deeds. If this life is lived according to the dictates of divine guidance, it will be blessed with felicity; both in this world and in the hereafter. If it did not take heed of guidance in this world, remained forgetful about it and rebelled against

God, it will be doomed. In this world, the material progress is generally achieved through hard work and labour, but it is wrong to think that abundance of material resources is a symbol of prestige, because this world is a place of trial and man is being judged. The creation of life and death is a trial to see how man acts. The Quran (67:2) refers to this directly.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

*Who created death and life in order to try you to see who of you are best of deed.*

This is the Islamic paradigm for life. The majority of Muslims are forgetful and or unaware of it. When we look through this paradigm, we can see that humankind is divided into several groups. A group of People who hold that this life and even the universe have no purpose at all. There is no presence of God in their personal and collective lives. They think that they are answerable to none. They do not believe in any accountability, whatsoever, after their death, such as the Day of Judgment. They do not go beyond human intellect to seek guidance; they do not believe in any revealed divine guidance. This is a varied group ranging from non-believers (atheists) to the affluent, ruling elite, who are obsessed with worldly pursuits and drunk with temporal power; they think that this life is a one-off, and make their life all about pleasure and enjoyment. Hence, they seize every opportunity and enjoy the maximum. They believe in hedonism. High morals are not their concern.

نو روز و نو بہار و مے و دلبرے خوش است  
بابر بہ عیش کوش کہ عالم دوبارہ نیست

*Spring festival, spring, wine, and a beautiful beloved  
Babur! Live luxuriously as the world is only once.*

Babur

There is another group of people who believe in many gods. They worship power, and authority, wealth and property, the pir (saint) and the feudal lord. They sometimes have, established rituals and customs. They do not possess any clear-cut guidance and code of conduct. Their lives are full of debilitating superstitions and slavish habits. They live on straws of false creeds and thrive on false hopes. They have many gods to obey and many deities to fear. The majority of people belong to this group.

Some people hold that this world is full of pain, sorrow and misery. The human spirit is imprisoned in the body and it will be released at the time of death. They believe that all human desires, material comforts and pleasures, even life itself, is a sin. They undergo physical torture in order to cleanse themselves and to elevate themselves spiritually. They believe in extreme asceticism and renunciation of all worldly things. They become hermits, yogis, and malangs,<sup>1</sup> isolated from the public and detached from the world. They resign to their fate and do not try to improve upon or change it. They have divided life into two watertight compartments: the temporal and the spiritual. They renounce worldly links and give up worldly business to protect or increase their faith. They indulge in various spiritual delusions and unnecessary tribulations and abandon the truly revolutionary teachings of religion. Unfortunately, the common religious people, in general, belong to this group.

What ought to be done? We must first try to understand and grasp the true spirit of Islam in order to develop a correct paradigm. We should ever feel the omnipresence of the Creator, follow the true teachings of The Prophet Muhammad (PBUH) and believe in the accountability in the life hereafter. We should understand this ideology in unambiguous terms, rethink, and reconsider the demands that this paradigm makes upon us. We should understand our correct position and status in this universe. We should develop our code of conduct and behaviour accordingly. We ought to imbibe and live by the true spirit of real Islamic thought. We should be ideologically oriented and practically responsible individuals who neither indulge in materialism nor shun the necessary comforts of life. We should

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<sup>1</sup> The Urdu term is used for those religious people who do not care much for the worldly things.

work for the betterment of the community by utilizing our personal capabilities and seek the pleasure of God in serving humankind. We shall shun hedonism and the worship of many gods, instead bowing before One God, avoiding any trace of unnecessary ascetic practices in whatever name or form it may be. Iqbal (1936) says 'This gives a real freedom'.

یہ ایک سجدہ جسے تو گراں سمجھتا ہے  
ہزار سجدے سے دیتا ہے آدمی کو نجات

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## Obey Allah And Obey the Messenger

*O you who believe! Obey Allah and obey the Messenger and those charged with authority among you; and if you differ in anything among yourselves, then refer it to Allah and the Messenger if you do believe in Allah and the Last Day.*

Quran 4:59

There are only two authentic sources in Islam: the Quran and the Sunnah. The Quran is the last book that Allah revealed upon the Prophet Muhammad (PBUH) through Gabriel (*Jibril*) for the guidance of the people. So the Quran is a material and spiritual guide for individuals and the community, all classes of people living in any place or time and for the whole life of man. The Quran (6:155) itself says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

*And this is a Book, which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy.*

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

*And this is a Book which We have sent down, bringing blessings and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in*

*the Hereafter believe in this (Book), and they are constant in guarding their prayers.*

Quran 6:92

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

*The Quran as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong).*

Quran 2:185

The Quran (4:59) commands to follow The Sunnah of The Prophet Muhammad (PBUH).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*O you who believe! Obey Allah and obey the Messenger and those charged with authority among you; and if you differ in anything among yourselves, then refer it to Allah and the Messenger if you do believe in Allah and the Last Day. That is best and most suitable for final determination.*

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*The answer of the believers, when summoned to Allah and His Messenger in order that he may judge between them, is no other than this: they say, “We hear and we obey”. It is such as these who will attain success.*

Quran 24:51

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ قِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا



*But no, by your Rabb (Cherisher and Sustainer)! (O' Muhammad) They cannot be believers until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest submission.*

Quran 24:51

وَمَا أَمَّاكُمْ الرَّسُولُ فَحُذُّوهُ وَمَا نَهَاكُمْ عَنْهُ فَأْتُوهُ

*So take whatever the Messenger gives you and keep away from what he forbids you.*

Quran 59:7

The Prophet Muhammad (PBUH) himself has said:

وَعَنْ مَالِكِ بْنِ أَنَسٍ، مَرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا مَسَّكْتُمَا بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ

*Malik bin Anas reported that the Messenger of Allah said: "I have left among you two things; you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah.*

Mishkaat, Vol.1, Hadith No. 181

Let us examine what the four great Imams (religious scholars/jurists who founded legal schools/mazhab) have said about the authority of The Sunnah.

Imam Abu Hanifah was asked: "What do we do if we find a saying of yours opposing The Book of God"? He replied: "Leave my saying and stick to the Book of God". The questioner asked: "What if it contradicts a saying of the Prophet"? Abu Hanifah said: "Leave my saying in the face of The Prophet's saying". Again he was asked: "What if it goes against the saying of a Companion"? Again he said: "Leave my saying in the face of the Companion's saying" (Shawkani, n.d.). Imam Abu Hanifah also declared: "My way (*madh-hab*) is whatever hadith (saying of The Prophet (PBUH))

that is proved to be authentic” (Al-Fulani)

The saying of Imam Malik Ibn Anas is well known: “The Saying of any person can be accepted or rejected, except for The Prophet (PBUH)” (Sharani, n.d.). He also said: “I am just a mortal; sometimes I am wrong, sometimes I am right - so check my opinions. Whatever agrees with The Book (i.e. the Quran) and the Sunnah, accept it; whatever disagrees with them, reject it”. (Al-Fulani)

Once Imam Shafi'i narrated a saying of The Prophet (PBUH). Someone from the audience said: “Do you say so as well”? On hearing this, the Imam was enraged. His face turned pale and he said: “Woe to you! Which earth would carry me, which sky would shelter me if I narrate a saying of The Prophet (PBUH) and do not hold the same view! Do you see a zunnar (belt worn by non-Muslims) on me? Or have you noticed me coming out of a church? How can I report something from The Prophet peace and blessings of Allah be upon him, and not agree with it?

Imam Ahmad Ibn Hanbal said: “Do not follow me or Malik or Shafi'i or Auza'i or Thawri, but take from where they took” (i.e. the Quran and authentic Sunnah)” (Ibn Qayyim, n.d.).

Shariah is based on the Quran and The Sunnah, whereas the opinions of the Muslim scholars are called Fiqh. Contemporary Muslims confuse Shariah and Fiqh, placing more emphasis on Fiqh rather than on the Shariah. The word ‘Shariah’ does not mean legal rulings, but rather the way, method, the path to follow.

The Quran (45:18) says:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِّ ذُرِّيَّتِهِ مِنَ الْأُمَمِ قَاتِبَةً

*And now have We set thee (O' Muhammad (PBUH)) on a clear road of (Our) commandment; so follow it.*

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

*For each We have appointed a divine law and a traced-out way.*

Quran 5:48

In Arabic the verb ‘shara’ means, watering place and the noun ‘Shariah’ means water source, water opening, way or road (Ansari, 2009). From these origins we can see that Shariah means, and includes, legal regulations (legislations) mentioned in the Quran and sayings of The Prophet Muhammad (PBUH). The meaning then wrongly changed to include explanations, interpretations, Fatwas and judgments issued to explain these rulings or to measure against them or deduce wherefrom to apply, that is to say jurisprudence (Fiqh). In Islamic terms, the Shariah is made up of three things:

- the laws dictated in the Quran.
- the laws revealed in the sayings of the Prophet Muhammad (PBUH).
- the laws that are taken from the lifestyle (Sunnah) of the Prophet Muhammad (PBUH).

The Quran and The Sunnah do not change, consequently Shariah does not change. Whatever Allah and His Prophet Muhammad (PBUH) have made permissible, will always be permissible and whatever they have made forbidden, will always be forbidden. For example, the Quran has prohibited homicide, so it was and will remain prohibited.

The literal translation of Fiqh is true understanding, but in Islamic terms, Fiqh include explanations, interpretations, Fatwas and judgments issued to explain the rulings of the Quran and Sunnah or to measure against them or deduce from them according to the circumstances. So Fiqh does not necessarily come directly from the Quran and Sunnah but indirectly from these original sources; with this understanding, it is clear that Fiqh does not override Shariah. Fiqh is used to create laws for matters not specifically addressed by Shariah. For example, smoking tobacco is not expressly forbidden in either the Quran or Sunnah. In this situation, Muslim scholars ruled that smoking is disliked because of the smell and hazards of health based on evidence in the Quran (4:29):

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

*And do not kill yourselves. Indeed, Allah is to you ever Merciful.*

Shariah and Fiqh are related to each other and they are both aspects of Islamic Law. However, there are significant differences.

- Shariah comes from the Quran and Sunnah and Fiqh comes from Shariah.
- Shariah cannot be changed, but Fiqh can change, based on new information.
- Shariah is broad and general and Fiqh focuses on specific issues.

Muslim scholars and Muslims in particular do not appreciate this crucial difference between Shariah and Fiqh. When Muslims urge the legalization of Shariah, they are actually urging the legalization of Fiqh, without awareness of the difference between Shariah and Fiqh and without realizing:

- that the rules of Fiqh were formed across history and during certain events through the well known principle of Ijtehaad; Fiqh is product of particular socio-economic conditions;
- these conditions change according to emerging and new situations; so Imam Shafi'i changed his Fiqh, when he migrated from Iraq to Egypt;
- Fiqh and systems are man-made, resulting from human thinking and applications; as a result, they do not hold a position of sanctity, thus they should not be an obstacle to new thinking, nor should they block creativity and innovation.

There is little difference amongst Muslim scholars on the meaning of the Quran and Sunnah, whereas there is huge difference in their interpretations; therefore, five established school of thought in Fiqh have emerged: Hanafi, Maliki, Shaafii, Hanabali and Jafaree. There are other schools as well, such as Zaahiri and Aozaaee, but they are less established.

It is important to note that it is only the Quran whose protection has

been guaranteed by Allah Himself and no other source of Islam, including the Sunnah, is guaranteed to be protected. Therefore, it is natural to lay more emphasis on the Quran than on Fiqh.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ

*Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.*

Quran 15:10

Though The Quran is the very basis of Islam, it is ignored and more attention is focused on the Fiqh. In 1918, Mohammad Iqbal (1918) has lamented this fact forcefully.

خوار از محبوبی قرآن شدی  
شکوه سنج گردش دوران شدی

*You are degraded and humiliated as you have ignored the Quran. The movement of time has left you behind and you just complain about it.*

The existing degraded state the Muslim world is a result of neglecting the progressive teachings of the Quran, and we are blaming everyone, everything else for it. If we imbibe the message of the Quran, life will change; it is not just life, the world around you will change, says Allama Iqbal in the above couplet. In another couplet he says:

خود بدلتے نہیں، قرآن کو بدل دیتے ہیں  
ہوئے کس درجہ فقیہانِ حرم بے توفیق

*The misguided Muslim jurists do not change themselves; rather they change The Quran. The jurists of Islam are devoid of any blessings and innovation and creation.*

Iqbal, 1936

فقیہ شہر کی باتوں سے نالاں  
خدا و محمد و مہراب و منبر

*Everyone is groaning about the speeches of the jurist of the town, God, Muhammad, Mosque and the Pulpit.*

Iqbal, n.d.

Too much emphasis on the Fiqh has generated a legalistic view of Islam, a view which ignores Islam's intrinsic moral, social and spiritual aspects. There is more attention on the legalistic aspects of prayers (how to stand, when to fold hands, etc.) than focusing on the presence of Allah, which is the real purpose of prayer. Fiqh is taught a hundred times more than the Quran in Madaaris (institutions of religious learning). We find more Mufti (scholars learned in Fiqh) than scholars of the Quran in religious circles. Iqbal articulates the consequences of this focus below.

بہ بند صوفی و ملا سیری  
حیات از حکمت قرآن نگیری

*Oh! Muslim, You are chained by the Sufis and Mullah (religious teachers).  
You do not get the life lessons from the Quran.*

In certain parts of the Muslim world, especially in the South Asia, direct learning from the Quran is discouraged. It is argued that if you read the meaning/translation of the Quran directly, you may be misguided. When I was a young student, I used to read various books of Tafsir (commentaries on The Quran) and I used to go the *Ulema* (religious teachers) to ask questions about the verses that I could not understand properly and the Ulema would always discourage me in very harsh words not to study the Quran directly and without help of an *Aalim* (religious teacher).

Instead of learning from the Quran the real values of life, Muslims more often use it for amulets and rituals. How can prescriptions of a doctor cure a patient, if the patient uses that prescription as amulet or reads it aloud many times a day? A prescription can only work when the medicine prescribed is actually used with all due diligence. How can the Quran cure

the maladies of our soul, if it is used as an amulet and read aloud instead of adopting and adhering to its sublime teachings?

با ایں آتش ترا کاری جز ایں نیست  
که از لیسین آن آسمان بمیری

*You do not benefit from the fire of the Quran except that you recite surah Yasin to ease out the pangs of death.*

Iqbal, n.d

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## The Foundations of the Book

*He it is Who has sent down to thee the Book: In it are verses basic or fundamental; they are the foundation of the Book: others are allegorical.*

Quran 3:7

**I**slam is an Arabic word that means “peace and submission”. The name Islam is prescribed by Allah Himself. Islam means achievement of eternal peace in this world and hereafter through total submission to the will of Allah; the one who so submits and follows the laws of Islam is called a Muslim. Islam is a simple religion with simple teachings. The six fundamental articles of faith in Islam are listed below.

- Belief in One God: The most important teaching of Islam is that only Allah is to be worshipped; the most unforgivable sin in Islam is to worship other than Allah (shirk).
- Belief in Angels: Allah has created unseen beings called angels (*Mala'ika*) who work tirelessly in full obedience to administer His kingdom. They surround us at all times, each having a special duty, and some record our words and deeds for the Day of Judgment.
- Belief in Prophets (PBUT) of God: Muslims believe that Allah communicates His guidance through human Prophets (PBUT) sent to every nation. The Prophets (PBUT) start with Adam (PBUH) and include Nooh (PBUH), Ibrahim (PBUH), Mosaa (PBUH), Maseeh (PBUH) and Muhammad (PBUH).
- Belief in Revealed Books: Muslims believe that Allah revealed His

wisdom and instructions to some of His Prophets through Books (PBUH) such as the the *Taoraat* (Torah), the *Zuboor* (Psalms), the *Injeel* (Gospel) and the Quran.

- Belief in Day of Judgment: The life of this world and all that is in it will come to an end on a predestined day. At that time, every person will be resurrected to be judged individually by Allah, and rewarded and punished according to his/her faith and his/her good and bad deeds.
- Belief in Destiny and Divine Decree: Muslims believe that nothing happens except by the will of Allah and with His full knowledge.<sup>1</sup>

In addition to the six fundamental articles of faith, the five pillars of Islam direct believers in the practice of their faith. These pillars constitute the main and obligatory acts of worship to practice the faith. The five pillars of Islam are:

- Declaration of Faith (*Taoheed*): The Declaration of Faith is the statement, ‘La ilaha illa Allah Muhammad Rasul-ullah’, meaning ‘There is no deity worthy of being worshipped except Allah, and Muhammad (PBUH) is the Messenger (Prophet) of Allah’. The Declaration of Faith is more than just a statement; it must be realized with actions.
- Daily Prayers (*Salah*): There are five formal prayers a day. Prayer is a method by which a Muslim connects to God and gathers spiritual strength and peace of mind.
- *Zakah* (Charity): Muslims recognize that all wealth is a blessing from Allah, so certain financial responsibilities are required in return. It is the duty of the wealthy to help the poor and needy.
- Fasting (*Saoam*): Muslims are commanded to fast for the entire month of Ramadan. The fast lasts from dawn to sunset, during which no food or drink is allowed.

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<sup>1</sup> This belief does not contradict the idea of free will, as Allah does not force us; our choices are known to God beforehand because His knowledge is complete.

- *Hajj* (Pilgrimage to Makkah): Every Muslim is obligated to make pilgrimage to the sacred sites in Makkah once in his or her lifetime, if he or she can afford it.

In addition to these above mentioned articles and pillars of faith, there are certain core ethical and legal teachings to be followed.

- Actions are judged by the intention behind them.
- Allah is pure and does not accept anything, unless it is pure, and Allah has commanded the faithful with what He commanded the Prophets (PBHT).
- Part of a person's good observance of Islam is to leave aside what does not concern him.
- A person cannot be a complete believer unless he loves for his brother what he loves for himself.
- One should not harm himself or others.
- Illegal sexual relations, thefts, allegations on chaste women, drinking alcohol etc. are prohibited.

The objectives of Islamic law (Shariah) include the protection and preservation of religion, life, mind, honour, family, wealth, and justice.

Muslim scholars have categorized the Islamic teachings into these following categories for our convenience.

- *Fard-Wajib* (obligatory) means any action that you earn a reward for performing, and earn a punishment from abstaining. Examples include praying and fasting.
- *Mustahab/Sunnah* (recommended) means any action that you earn a reward for performing, and earn nothing for abstaining. Examples include breaking your fast as soon as it is *Maghrib*, praying two *rakaah* (unit of prayer) after *Maghrib* (sunset) and using *miswaak*.<sup>2</sup>
- *Mubah* (permissible) means any action you earn nothing for

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<sup>2</sup> A twig from a branch of a tree used to clean teeth.

performing, and earn nothing for abstaining—though with the right intentions, these can be promoted or demoted into the other categories. Examples include eating various food.

- *Makrooh* (hated) means any action you earn nothing for performing, and earn a reward for abstaining. Examples include staying awake after *Isha* (last prayer).
- *Haraam* (prohibited) means any action you earn a punishment for performing, and earn a reward for abstaining. Examples include eating pork, murder and adultery.

Upon careful reflection, this reveals that there are some essential teachings of Islam and some that are non-essential. As faithful believers, we should focus on Fard-Wajib more than on Sunnah, and we should avoid Haram more than Makrooh. It is generally observed that Muslim scholars, indulge in unnecessary hair splitting and that their conversations revolve around irrelevant and unessential academic and juristic topics. If we listen to one hundred speeches, of 100 hours, of Ulama in Pakistan or for that matter anywhere in the Muslim world, we will find topics similar to those that follow. Was The Prophet Muhammad (PBUH) *Alim ul-Ghaib* (knower of unknown things)? Is he present everywhere? Do the dead listen to us in their graves? Can God-fearing people solve our problems? Is it shirk to celebrate a particular day every month in memory of a saint? Is it right to say ‘Ameen’ aloud in the prayers? What should the position of our hands be, while standing in Salah? Should we cover our head or not in Salah? Should we cover our ankles? Who is the noblest of the personalities? Which Fiqh is superior? Is that sect Kafir? Is he *Mushrik*? Of the 100 hours you listen to, you will find 90 hours of their talks and speeches focusing on issues such as these, and only 10 hours utilized for meaningful Islamic teachings.

This illustrates that we have drifted away from the nucleus of our faith. We have departed from the real issues. We are wasting all our energies on futile scholastic and juristic issues. All our talks are against each other. We

are spreading chaos and the darkness of ignorance instead of unity and the light of knowledge. We do not transmit the real spirit of *Tawheed* (belief in one God) to the masses; neither we acquaint the public with Sirah Nabawi (PBUH), nor do we instill in them the true spirit of *ibadaat* (worship). We do not build and mould our conduct and behaviour in the light of the teachings of Islam. We do not inculcate in ourselves the moral virtues of *Ikhlas* (sincerity of purpose) and generosity. Still, we think and believe that we are serving our religion; we claim to be torchbearers of Islam and declare time and again that this 'deen' is about to prevail in the world. The Quran is very categorical in this context.

هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِنُونَ أَخْلَاقَهُمْ يُحْسِنُونَ صُنْعًا

*Shall I tell you whose labour will be wasted? Theirs whose effort is misspent in pursuit of the pleasure of the world, even though they think they are doing good things.*

Quran 18:103-104

The Quran has identified in this verse a psychological malady, which is called delusion in modern psychology. We are all victims of self-delusion both at individual and collective levels. We have to take up the basic teachings of Islam in our religious discussions and avoid and give up propagating sectarianism and hatred against human beings. Our speech should radiate politeness and love.

Our behaviour should be such that if a person meets us once, would keep visiting us; our love and affection assuages his pain. He may feel the freshness of faith in his life. One who has not reached us or one, whom we have not reached out, to should make us sleepless till we meet him. We shall be consuming ourselves for well being of the people and keep on calling them to the right path, no matter they pay heed to it or not. We shall keep on struggling and praying, one day we shall get the response. Only then, the Kingdom of God shall be established on the Earth.



## Will You Not Reflect?

*Are the blind and the seeing man equal? Will you not reflect?*

Quran 13:16

Rationality is an expression of human existence. The universe has a certain order, which we can understand. This is emphasized in the Quran through numerous mentionings: (2:167, 5:58, 13:4, 16:12). These verses appreciate the tribe, nation or community (*qawm*) who thinks, and chastises those who do not use their reason”.

Moreover, the unique human quality, the very quality that distinguishes human from the rest of creation is the reason (Quran 17:70).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.*

In Enlightenment philosophy, reason claims autonomy and self-sufficiency and rejects any outside authority such as history, tradition or religion. It does not reject religion in toto, but subjects it to the scrutiny of individual human reason. Emmanuel Kant defined enlightenment as ‘man’s release from his self-incurred tutelage. Tutelage is man’s inability to make use of his understanding without direction from another’. Kant characterizes the essence of the Enlightenment as the ‘courage to think’ for

oneself freely; Have courage to use your own reason! (Kant, 1963).

The place of reason in modern literature has oscillated between the two extremes of logical positivism and radical historicism. Logical positivism construes reason as an absolute and timeless principle unaffected by history, custom, or such human frailties as emotion and desire (Taylor, 1985). Radical historicism, on the other hand, deconstructs reason to be a by-product of social-historical processes.

However, it would be a historical error to assume that reason has been the exclusive product of the Enlightenment, as the Muslim tradition itself has produced an immense literature on reason, rationality, logic, thinking, contemplation, scientific inquiry and other intellectual pursuits. However, Muslim epistemology does not recognize and accept the reason as the only source of knowledge and the only guide to action (Rand, 1964). The Muslim tradition subsumes reason within revelation, thus going against the main thrust of modern rationalism in post-European Enlightenment.

The concept of reason is different in the Islamic tradition and avoids the extremes of positivist absolutism and radical relativism. Islam proposes a different mode of thinking about existence, the universe, the human state and God. It considers reason as part of a larger reality rather than a self-regulating principle and self-standing tool. Like other human traits such as love, charity, wisdom, spirituality and creativity, rationality is a fundamental human trait that enables us to disclose the intelligible structure of the order of existence. In Islam, a person must be sane or intelligent (*aqil*) in order to be responsible for his or her actions, because there is no religious responsibility without sanity or reason. The Prophet Muhammad defined an intelligent person (*al-kayyis*) as one who 'controls his ego and prepares for the afterlife' (Tirmidhi, Hadith Number 25). From this example, it is clear that Islam establishes an intrinsic link between intelligence, rationality, faith, and virtue.

The Quran uses a number of terms that are closely related to reason, intellect and thinking illustrating the many ways and many times this topic



is addressed at the very origins of Islam. These words are: *tadabbur* (contemplation), *tafakkur* (thinking), *qalb* (heart), *fu'ad*, (inner heart), *'aql* (intellect), *'ilm*, (knowledge), *fahm*, (understanding), *fiqh*, (perceiving/ understanding), *idrak* (grasping), *shu'ur* (consciousness), *burhan*, (demonstration), *hujjah* (evidence), *bayyinah* (clear evidence), *sultan* (over-whelming evidence), *dhikr* (remembrance/invocation), *furqan* (discernment), *nutq* (talking/ thinking), *hukm* (judgment) and *hikmah*, (wisdom).

This rich and varied vocabulary used by the Quran, to refer to the various aspects of rational life, points to the wholeness of the mental processes that combines empirical observation, rational analysis, moral judgment and spiritual refinement. This holistic approach is clear from these verses of the Quran.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هُوَ ۖ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

*Have you seen the one who takes as his god his own desire? Then would you be a guardian over him? Or do you think that most of them hear or reason? They are only like cattle; nay, they are even farther astray from the Path.*

Quran 25:43-44

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ۝ وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يَبْصُرُونَ ۝ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

*And among them are those who listen to you. But can you cause the deaf to hear, although they will not use reason? And among them are those who look at you. But can you guide the blind although they will not [attempt to] see? Indeed, God does not wrong the people at all, but it is the people who are wronging themselves.*

Quran 10:42-44.

وَلَقَدْ ذَرَأْنَا الْجِنَّةَ مِن دُونِ الْإِنسَانِ وَالْإِنسَانُ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ  
لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

*And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.*

Quran 7:179

أَلَمْ يَسْأَلُكُمْ إِنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

*Do you then think that We have created you without a purpose and that you will not be returned to Us? The True Sovereign is too exalted above that.*

Quran 23:115

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

*Does man think that he will be left wandering (at his own whim?).*

Quran 75:36

The above-mentioned failure of seeing or hearing does not arise out of a physiological defect but from the closure of the mind and the heart to the truth due to the fact that one does not benefit from these organs which God has created as a cause for guidance.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْبَى الْأَبْصَارُ وَلَكِنْ  
تَعْبَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

*So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts, which are within the breasts.*

Quran 22:46

Despite the abundance of sublime teachings of the Quran on the utility and importance of various aspects of rational faculties, the general attitude of many Muslims is irrational, unbalanced and superficial. The Quran invites us to ponder and reflect upon every moment, but our approach to most things is irrational and disproportionate, overwhelmed by emotions and superstitions.

The religious scholars of the earlier periods worked hard to prioritize religious injunctions and forms of worship (*Ibadaat*). No doubt, this gave rise to rigidity in worldly affairs (*mua'malat*) and forms of worship, but it also made it easy for us to decide which is more important and which is less. Just have a look at the forms of worship. For example, it has been decided, once and for all, what is *fard* is obligatory, and what is *Sunnah* and *Mustahib* is recommended. As a corollary of this prioritization, *fard* is more important than *Sunnah* and so on and so forth. We focused all our energy and attention on prioritization and lost sight of the objective. This attitude is irrational and disproportionate, contrary to what reason demands.

Take the example of *Salah*. What is the spirit of the ritual of prayer? Is it to adopt a specific style or to develop a conscious awareness and attentiveness to Allah while praying? To cover or not to cover the head and ankles in *Salah*; to say 'Ameen' aloud or quietly? These are petty issues of Islamic law (*Fiqh*). The real substance of the prayer is whether we have achieved *Ihsan*<sup>1</sup> in *Salah* or not. We have to check ourselves to see if we are remembering God while praying, or if we are thinking about our business, our family or anything other than God. Does God watch us while we are praying or do we see Him? In actual practice, all the forgotten things come to our mind the moment we say *Allah-hu-Akbar* to begin our prayer. This heedlessness is alluded to in this tradition: 'Many of those who pray, derive nothing from their prayer except weariness and strain' (Darimi, Hadith

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<sup>1</sup> Consciousness of Allah: Sahih Bukhari reports that *Ihsan* is that we pray as if we see Allah or at least to feel that He is seeing us.

Number 1789). Iqbal beautifully expressed this state of mind in the following verse:

جو میں سر بسجده ہوا کبھی، تو زمیں سے آنے لگی صدا  
تیرا دل تو ہے صنم آشنا، تجھے کیا ملے گا نماز میں

*Whenever I prostrated, I heard a voice (addressing me): you are an idol worshipper, what would you get in Prayers?*

Iqbal, 2002

I have heard hundred of speeches on the topic of prayer (*Salah*) but all these speeches have, in general, dealt with the legal aspects of prayers. We seldom hear that prayer is an intimate communion with Allah.<sup>2</sup> This is the climax of *Ibadaat*; it is a cultural act and it teaches us the lessons of justice, equality and brotherhood.

You can see a study of advertisements and posters that hang in 100 Mosques and analyze them. You will find issues of Fiqh discussed in 99% of the posters. Does a man with a short beard qualify for Imam? Is it permissible to offer prayer in jeans? Is a man who watches TV programmes eligible for *Imamat* (leadership of *Salah*)? But how to develop conscious awareness in *Salah* and how present oneself before God, the Merciful; these issues are not addressed.

I relate a personal experience regarding our unnecessary, unjustified and irrational emphasis on superficial appearances. I was studying in Great Britain in 1997. One day a close friend of mine, who lived in Kent (Southeast of London), invited me to dinner. About twenty Muslim students, and one Hindu were invited. The host and the members of the family were cooking food for us. According to British tradition, we joined them in preparing meal. Soon after, it was time for evening prayer.

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<sup>2</sup> This is confirmed by this tradition: 'When performing the prayer, one is conversing intimately with one's Lord'.

Eighteen British-born youths who wore jeans and had no beards (except one), were in *Wudu* (ablution), and they insisted that I should lead the prayer. I pushed forward one of the British born youths, a 22 year old with a short beard, to lead the prayer. He was wearing jeans and had long military boots. He led the prayer in his boots. I have never offered such a beautiful prayer in my life. I have met renowned religious divines and saints in my life, but the Salah I enjoyed behind that British-born young man with a short beard has had no parallel. I have not heard a more captivating and melodious *Qirat* (recitation of the Quran) by an Imam than this, with the exception of those in The Holy Mosques of Makkah.

I do not intend to criticize with my observations, experiences and intellectual connections; my objective to point out is that the real thing is the 'Bilali Spirit'<sup>3</sup> that we lack. As Muslims, we have not struck equilibrium between our inner (spiritual) and outer dimensions (legal). I believe the outer dimension of man is essential because without our outer dimension, the inner dimension is futile. Nevertheless, when we compare the physical aspect of human existence with the spiritual, the latter will take precedence at all measures of reason.

Take another example: backbiting is most reprehensible act and is a great sin in Islam. It amounts to (figuratively) eating one's brother's flesh. Smoking is simply not liked by a few Ulama. Our religious thinking is strange in that we do not rebuke or condemn the backbiter. However, we do speak ill of a smoker and consider him bad, even though backbiting is a far greater sin than smoking.

My point is simple: we have lost the equilibrium between different things that Islam has provided us. We have disturbed the order of precedence. What is more important has become less important for us and what is less important has become more important. We give precedence to

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<sup>3</sup> Iqbal says that we advise for prayers and call to prayers and we miss the spirit of Azaan (call to prayers) of Hazrat Bilal, the companion of the Prophet (PBUH), who used to call for prayers in the life times of the Prophet (PBUH).

*nowafal* (supererogatory) over *faraid* (obligatory), and *makruh* (not liked) is considered worse than *haram* (what is forbidden). This irrational attitude and unbalanced thinking has caused aberrations in our individual and collective lives. Our social and economic lives have lost all its symmetry and harmony. What is our existence? It is all arrangement and balance. Chakbast (1981) says:

زندگی کیا ہے عناصر میں ظہور ترتیب  
موت کیا ہے انہیں اجزا کا پریشان ہونا

*What is life? It is order in the elements. Death is the disarray in the constituent elements.*

Let's take another example. The French satirical magazine Hebdo<sup>4</sup> published some blasphemous cartoons of The Prophet Muhammad (PBUH). Muslims all over the world protested this issue of the Charlie Hebdo publication, a publication they felt struck at the heart of their belief system. Like all global citizens, Muslims have the right to protest against issues and actions they find offensive or with which they disagree. In this case, the reaction went beyond popular protests. The Parliament of Pakistan (the National Assembly) condemned the cartoons as a 'deliberate attempt to incite violence, create discord, and widen misunderstandings among civilizations' (Resolution, 14 January, 2015). In the aftermath of the publication, Muslims allegedly attacked the offices of Charlie Hebdo in Paris twice (2011 and 2015); in the second attack, 12 people who worked at the publication were killed. Protesters clashed with police all over the Muslim world and were wounded. Only

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<sup>4</sup> Charlie Hebdo is a French satirical weekly magazine featuring cartoons, reports, polemics and jokes. The publication describes itself as, above all, secular and atheist, far-left-wing and anti-racist publishing articles about the extreme right, religion (Catholicism, Islam, Judaism), politics, culture and other topics.

in Niger, four people were killed and 45 injured; three churches were ransacked and the French cultural centre was burned down. Similarly, rather more violent reactions were seen in the wake of publication of Salman Rushdie's *The Satanic Verses* (1988) and destruction of Babri Mosque.<sup>5</sup> This type of reaction is purely emotional, irrational, and counter-productive.

In such challenging situations, it becomes critically important to think with a cool mind, to give up an emotional approach to life and adopt a rational one. Looking through the lens of irrationality, small things look bigger and big things look smaller. Without that rational approach, the Muslim community will continue to fall victim to intellectual stagnation and errant emotional responses, ultimately losing the intellectual/spiritual balance prescribed in the Quran. We have to rid ourselves of this irrational behavior; otherwise the cultural deviations will persist, slowly eating away at the Islamic tradition.

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<sup>5</sup> The Babri Masjid (Mosque of Babur), was a mosque in Ayodhya, a city in the Faizabad district of Uttar Pradesh, India. It was destroyed in 1992 when a political rally by militant Hindu nationalist groups developed into a riot involving 150,000 people. More than 2,000 people were killed in ensuing riots in many major cities in India. Dozens were killed all over the world and many temples were burnt down.

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## Neglect Not Thy Portion of the World

*But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world.*

Quran 28:77

Muslims have to put an end to the separation between the temporal and the spiritual. Let me share a personal example. As a young adult, whenever I aspired for higher education, superior employment or a better home to live in, one of my very close religious friends branded me a dog of the world. At first, I did not take it seriously, but later, when I asked him about this label, he related to me a Hadith of The Prophet Muhammad (PBUH): ‘This material, physical world (*dunya*) is likened to a corpse and its aspirants are dogs’. I reacted instantly and told him that, in the first instance, it does not seem to be a tradition (Hadith). And if it is so, it did not convey the meaning, as he had understood it. Worldly pursuits become despicable only when they render the people oblivious of Allah.

If we rebuke and scold, an ambitious young student for his desire for material progress, as my friend had rebuked me, how will he aspire to greatness? Higher education, a promising profession and a comfortable life style would all seem futile to him. He would not want to be called dog of the world. He would develop a negative attitude towards life.

Islam does not allow any division between material and moral, mundane and spiritual. Muhammad Asad, a new Muslim scholar of European origin, has explained the moderate Islamic viewpoint about this material world in the following passage from his *Islam at the Crossroads* (1992, pp. 26):

*But if Islam does not share the gloomy aspect of life as expressed in Christianity, it teaches us nonetheless, not to attribute to earthly life that exaggerated value which modern Western civilization attributes to it. While the Christian outlook implies that earthly life is a bad business, the modern West as distinct from Christianity adores life in exactly the same way as the glutton adores his food, he devours it, but has no respect for it. Islam, on the other hand, looks upon earthly life with calm and respect. It does not worship it, but regards it as an organic stage on our way to a higher existence. Nevertheless, just because it is a stage, and a necessary stage, too, man has no right to despise or even to underrate the value of his earthly life. Our travel through this world is a necessary, positive part in God's plan. Human life, therefore, is of tremendous value, but we must never forget that it is a purely instrumental value. In Islam there is no room for the materialistic optimism of the modern West which says: 'My kingdom is of this world alone' nor for the life-contempt of the Christian saying: 'My kingdom is not of this world'. Islam goes the middle way. The Quran (2:201) teaches us to pray:*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

*Our Lord, give us the good in this world and the good in the Hereafter.*

*Thus, the full appreciation of this world and its goods is in no way a handicap for our spiritual endeavours. Material prosperity is desirable, though not a goal in itself (Asad, 1992).*

Islam is a religion of unity. *Tawheed* (monotheism) is not just a mere concept; it is a way of life. It believes in the unity in every thing. It believes in unity of life, knowledge and universe. It believes in the unity of matter and spirit; the unity of races and tribes; the unity of life and death and the unity of belief and action. (To live a pious life is called *Deen*. Worldly life improves by practicing religion). Dispute between old and new is a sign of

shortsightedness. The Angel of death only touches our body. Life is not destroyed by death; it only changes its form.

The Quran (62:10) says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

*O yeh who believe! When the call is proclaimed to prayer on Friday, hasten earnestly to the remembrance of Allah, and leave off business. This is best for you if ye but knew. And when the prayer is finished, then may ye disperse through the land, and seek of the bounty of Allah.*

In this passage Allah is instructing us to seek livelihood when we finish our prayer. The Quran has called seeking livelihood *Fadlullah*, the bounty of Allah. What an appreciation for struggle for life!

It was Jews' practice to set aside Saturday only for worship. On that day, they would not conduct any business. In contrast, going out in search of livelihood after having finished Friday Prayer (*Salah-ul-Jumma*) is called worship (*Ibadah*) in Islam. We have not been ordained to sit in the mosque to remember Allah after Friday prayer.

We have abandoned the Islamic concept of Deen and have instead adopted the concept of renunciation and stoicism. We have divided life into watertight compartments of the temporal and the spiritual. We cannot renounce the temporal. We have to live in this world, and for that, we have to harness nature and its forces.

Examples from Islamic history illustrate my point. Abdur Rahman Ibn Auf (RA),<sup>1</sup> left behind gold when he died, which was cut into pieces with an axe and distributed, gold he had earned and accumulated. Imam Abu Hanifa was a great cloth merchant of his time. Rather I claim that there was not a single Muslim scholar who did not engage himself in one or the other

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<sup>1</sup> He was one of the ten companions of the Prophet (PBUH) who were given tidings of Paradise in his life time.

business or trade. The Prophet Muhammad (PBUH) himself has unequivocally put an end to the division between the temporal and the spiritual, long ago, when he himself lived a normal life in this world, while preaching the word of Allah.

The Quran teaches us to recite the following invocation that creates a balance between temporal and everlasting.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*There are men who say: Our Lord! Give us (Thy bounties) in this world! but they will have no portion in the Hereafter. And there are men who say: Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire.*

Quran 2:201

Allah instructs us to behave properly, when we are endowed with His bounties and not to forget Him. The Quran (28:60-61) says:

وَمَا أَوْتَيْنَاهُم مِّنْ شَيْءٍ فَمَتَّاعِ الْحَيَاةِ الدُّنْيَا وَرَبُّنَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ۝ أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَا يَأْتِيهِ كَمَن مَّتَّعْنَاهُ مَتَّاعِ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ

*The (material) things, which ye are given, are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise? Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfillment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment).*

In the light of this verse of the Quran, we should bear in mind two things. First, the present life is only the temporary phase of a journey and the real and everlasting life is yet to come. In this temporary life, we may amass as many worldly provisions as we please, it will in any case end, and

man will depart from the world empty-handed. No sensible person will make the bad bargain of suffering everlasting distress and affliction in the Hereafter in exchange for the pleasures and comforts of his brief sojourn in the world. Secondly, Allah does not demand that we should totally refrain from seeking and enjoying the good things of life and discard its adornments. His only demand is that we should prefer the Hereafter to the world, for the world is perishable and the Hereafter everlasting. Therefore, we must try to attain those provisions and adornments of the world that may enable us to fare well in the everlasting life of the Next World (Maududi, 2003).

إِغْلُظُوا أَلْمَمَّا الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ  
أَنْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَزْدُهُ مُضْغَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ  
اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَآمَتَاعُ الْغُرُورِ

*Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth, which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?*

Quran 57:20

Again, this verse impresses on our mind that the life of this world is a temporary life: its spring as well as its autumn is temporary but allures us. This world consists of base and insignificant things, which we may regard as great and splendid, and we may be deluded into thinking that in attaining them lies supreme success. Contrary to this, the life Hereafter is a splendid and eternal life: its benefits are far greater and permanent and its losses too are great and permanent. If we attain Allah's forgiveness and

His goodwill there, we will indeed have attained the everlasting bliss, beside which the whole wealth of this world and its kingdom become pale and insignificant (Maududi, 2003).

What should be the mutual relationship between the material world and *deen*? A beautiful house, a luxury car, a successful business, gold and silver or other material possessions are not, in fact, '*dunya*-world', but '*dunya*' is that which makes one heedless to and negligent of Allah. This simply means that if a person gets up at midnight to offer *Tahajud* prayer, but he nourishes greed for material things in life, he is heedless and neglectful of God; if person owns a big splendid house worth millions, drives a Mercedes Benz, but is inclined to Allah and remembers Him at all times, he is other-worldly. The pious man says:

چیست دنیا؟ از خدا غافل شدن  
نه قماش و نقره و فرزند و زن

*What is the world? It is to be forgetful of God. It is not good dress, gold, son or wife.*

Rumi, 2006

I have seen men, apparently men of the world from top to toe, but in meeting them found them to be Allah-fearing and Allah-conscious. I have also met men, apparently men of religion, but, in fact, found them obsessed with material things and worldly pursuits and neglectful of God in spite of their pretensions to be religious people.

The Prophet Muhammad (PBUH) says that *Zudud* (asceticism) is not to denounce permitted things (halal) and to destroy bounties of this world; rather, the *Zuhud* is to trust what is with Allah (Ibn Majah, Hadith Number 4100).

Let us consider the similitude of a sailing boat alluded to by Rumi (2006). Water is essential for a boat. If the boat keeps sailing on water, it is good, but if water enters the boat, it will sink. The material world is likened to the water and the boat is likened to life. If the boat of life keeps sailing in

the water of world, it is good, but if the water of the world (greed for material wealth) enters the boat of life, it would perish.

آب در کشتی، هلاک کشتی است  
آب اندر زیر کشتی، پشتی است

*If the water enters the boat, it drowns it. If the water remains under the boat, it protects it.*

We should no longer teach the bifurcation of life into the temporal and the spiritual. By doing this, right thinking people isolate themselves, cutting themselves off from the main stream to protect their faith. If they stay, they work half-heartedly. The world is handed over to the 'dogs' of the world, in the real sense of the words. The religious people are, then, more hurt and at some time, the religious class is at the mercy of the worldly people even to perform their rituals. We should correct our thinking. Unless we correct our thinking, we cannot progress.

Sometimes I am amused at our self-contradictions. On the one hand, we boast of our splendid past and all its worldly pomp and show, while on the other hand, we preach renunciation and asceticism, which has, otherwise, no justification in Islam.

If we do not conquer the world and subdue it, we should be awed by its grandeur and magnanimity. Whether we believe it or not, our actions will be witness to the fact that we are men of the world, who have pretensions to be religious men, to be otherworldly.

The unity of the temporal and the spiritual is fundamental. We have to put an end to the concept of duality. Without this unity, we have fallen behind in story of human progress. If we do not correct our position and reform ourselves, we will be consigned to history, a relic of the past.

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## Consult Them in Affairs

*And consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust in Him.*

Quran 3:159

**I**t is essential to reform our political system. Yet we cannot bring about any reform in our political system, unless we change our political thinking. At the time of The Prophet Muhammad (PBUH), the political system that prevailed in Arabia was semi-tribal and semi-monarchical whereas in neighbouring Iran and Rome, it was based on hereditary and despotic monarchy, wherein common people had no say in the affairs of the state. Islam transformed the Arab political system into a participatory and consent-based system of political organization (see also chapter 2) The Quran (3:159) declared:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

*Consult them in the matter. And when you have decided, then rely upon Allah.*

This is a clear command that, in no uncertain terms, makes *Shura* (consultation) obligatory even on The Prophet (PBUH), though he was bestowed with extraordinary divine wisdom, knowledge, love and concern for people's welfare and, moreover, he enjoyed the benefit of revelation. Consequently, if *Shura* was obligatory for The Prophet (PBUH), there is

even more reason that it be obligatory for all subsequent Muslim rulers. The Quran (42:38) gives a reason for this mandatory consultation:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance.*

Shura is treated, here, as an essential characteristic and sign of the believers. This quality is mentioned among other qualities such as responsiveness to Allah, performing Salah (obligatory prayers) and paying Zakah (spending in charity), all of which are religious obligations in Islam. It is also important to note that the Quran has presented *Shura* as a principle, and not as a system, of governance. The distinction is significant, because Allah has thereby left it to successive generations of Muslims to continue to strive toward a perfect realization of the *Shura* principle, according to the needs of the time.

Consultation (*Shura*) requires serious and effective participation in decision making, not merely ceremonial procedure. The Quran addresses the Prophet Muhammad (PBUH), who received divine revelation, to rely on *Shura* in making decisions concerning common matters, for which no specific revelation had come; hence, all the believers must follow this teaching to avoid the wrath of Allah. The distinguished Quranic scholar Ibn Atiyya (2007) states in his commentary on this verse of the Quran that ‘Shura is one of the basics of Islamic law (Shari’a), and a mandatory rule; and anyone who is entrusted with a public authority and who does not take the counsel of those who have knowledge and are conscious of Allah should be dismissed from his (or her public) position’.

Therefore, the four rightly guided and chosen Caliphs<sup>1</sup> went to the general public to get their acceptance through the public *bay’ah*, a mutual pledge from the ruler to follow Islamic Law and satisfy the public, and from

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<sup>1</sup> Hazrat Abu Bakar, Umar, Osman and Ali, who are called Khulfa-e-Raashdeen (rightly guided Caliphs).

the people to support the ruler and advise him. Constitutionally speaking, where peacefully possible, the abrogation of the bay'ah is possible. This process is tantamount to impeachment and dismissal from office. The first Caliph, Abu Bakr Al Siddique, expressly affirmed this right upon being confirmed by consensus as successor to The Prophet (PBUH). He addressed the Muslims at the time of bay'ah in the Madina Mosque:

*I have been given authority over you, but I am not the best among you. Obey me so long as I obey God in the administration of your affairs. Where I disobey God, you owe me no obedience.*

Similarly, the second Caliph Omar bin Khattaab said:

*'Where I do right, assist me; where I do wrong, correct me'.*

The above-mentioned verses of the Quran and the historical precedents indicate that a decision should be made based on the results of Shura, the majority principle. The historical precedents found in the life of The Prophet (PBUH) and the lives of the early Caliphs show that-decisions can be made according to the majority, even if they differ from the leader's view. Based on this doctrinal foundation, Islam teaches that an individual must adhere to the society or community (*al-jama't*), which can be interpreted as the majority. The following Hadith indicates this majority principle: 'Allah will never let my Ummah agree upon misguidance, and the hand of Allah is over the group (*jama'ah*), so follow the great mass of believers (*sawad ul-'azam*), and whomever dissents from them departs to hell' (Mustadrak ala al Sahihain, Hadith Number 116).

After the passing away of the rightly guided four Caliphs, the Muslim rulers started following the path of the Romans and Persians, adopting their political traditions and customs of governance, and again set up despotic, hereditary dynasties. The Muslim rulers declared that they were the shadows of God (*zil-lullah*) on earth based on the doctrine of divine rights. In the recounting of our political history, we find in most of the books of our religious scholars discussions about the pivotal role of the

Ameer (ruler) instead of that of the people, that obedience to the Ameer is binding on the people, that Shura (Parliament) can only advise and that the Ameer is not bound by the counsel or advice of either the people or the Shura.

In the books of our *ulema*, from the Umayyad Dynasty to the present day, we find the following discussions: what is the relative importance and powers of the ruler and the consultative assembly (Shura); which of the two is more important? Does Shura represent the people or the Ameer? Which would select it?

The tilt of political thinking, in general, is towards the Ameer. They hold that the Ameer is more important than the Shura, that the Shura can only give counsel and that its counsel is not binding on the Ameer. In addition, they hold that the Ameer has the right to select Shura of his own choice.

Take a moment to ponder this point. Is it not pure monarchy or dictatorship? Once an ambitious person takes over as Ameer and forms a Shura of his own choice, consulting them now and then, making decisions using his own discretion, and then claims that God has appointed him, that he will remain in power as long as God wishes, for He exalts whom He pleases and debases whom He wills. In this context the Ameer can claim that he has Allah's blessings and that Allah guides him, that he is shadow of Allah on earth, and that he who obeys him, obeys Allah, and he who insults him, insults Allah.

This is the distorted interpretation that our rulers projected to usurp power and perpetuate their rule. My honest and considered opinion is that there is no justification whatsoever for this thinking in Islam.

Although this general thinking persists, a few amongst the *ulema* and some religious parties have started challenging it. A few examples, in this context will suffice. When Pakistan came into being in-1947, a debate about what the political system of Islam should be ensued.<sup>2</sup> Against this

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<sup>2</sup> As Pakistan was created in the name of Islam.

backdrop, the Objectives Resolution was adopted by the Constituent Assembly in 1949.<sup>3</sup> This resolution had the support of the ulema of all schools of thought and it is still acceptable to all religious parties today. The resolution reads:

*Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust; And whereas it is the will of the people of Pakistan to establish an order, wherein the state shall exercise its powers and authority through the chosen representatives of the people; Wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed.*

This resolution enshrines the true Islamic concept of sovereignty, acknowledging that the real sovereign in the universe is Allah. Allah has delegated His powers to the state of Pakistan. The people of Pakistan exercise these powers. Moreover, these sovereign powers are a sacred trust. The state will exercise these powers through the elected representatives of the people. There would be democracy, equality, freedom, tolerance and social justice. Under this system, the rights the people, including the rights of minorities, the fundamental rights will be protected.

Reflect carefully upon this resolution. Sovereign powers are not meant for any King, President, Prime Minister or any Ameer-al-Momineen but are delegated by Allah to the people of Pakistan, who will exercise these powers through their elected representatives. This resolution was the joint declaration (*Ijmaa* or consensus) by the senior Ulema and political leaders, stating that the real sovereign is the people, who gain power through elections. The people would not enjoy any divine rights, but there would

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<sup>3</sup> The Objectives Resolution was a resolution adopted by the Constituent Assembly of Pakistan on March 12, 1949. Prime Minister, Liaquat Ali Khan, presented it in the Assembly. The resolution, in its entirety, has been made part of the Constitution of Pakistan under Article 2(A).

be no Ameer-al-Momineen without their consent, and no ruler is authorized to form a Shura of his own choice. No one has the right to usurp power by means of wealth, tribal affiliation or violence.

It is commendable that most of the religious-political parties of the Muslim world (including those in Egypt, Jordan, Palestine, Tunis, Malaysia and Indonesia) claim to represent this thinking. They talk of the supremacy of the parliament elected through popular vote. This illustrates that there is a consensus in Islamic political philosophy that considers people the true political sovereign power rather than the ruler. The early Caliphs of Islam were always accountable to the people. They were answerable to the parliament of the day, whatever rudimentary form of parliament it was.

The concept of popular sovereignty of the people, which Islam has provided for fourteen hundred years, and which the West adopted only in the 16<sup>th</sup> century, could not be fully incorporated in our political consciousness. However, some fundamentalists and illiterate Muslim leaders and scholars dispute this democratic principle and propagate an unreal idealism to have an all-powerful Khalifah. Yet in most Muslim countries, the rulers have usurped the power and used it against the will of their people. They claim that God has given them the power, and their claims and actions are sometimes supported by our Islamic scholars support them, providing more religious credibility and political power.

Muslims should now make the firm decision that they will strive for popular sovereignty and sever their relationship with the establishment that denies it. They should take a revolutionary course and lead the public to the political destiny that is provided for them in Islam. They should speak the language of the masses and stay away from the rulers and the power. They should play the role of Abu Zarr Ghaffaari<sup>4</sup> and Imam

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<sup>4</sup> Companion of the Prophet (PBUH) who championed the causes of the poor in early period of Islam.

Hussain.<sup>5</sup> Our role models should be Zayad Nafs Zakiyah, Ibn Taiymia, Mujaddid Alif Thani, Sanusi, Shabbeer Ahmad Usmani, Attaullah Shah Bukhari, Maududi and Khomaeni.<sup>6</sup> The impression that religious people have feudal thinking, and that they always side with the Establishment, must go.

The Islamists should also take into consideration that every ambitious, slogan monger does not represent Islam. The Iron Man of Pakistan, General Zia ul Haq<sup>7</sup> and rulers like him did not represent Islam, but rather are men of the Establishment, who usurp power against the will of the people. They seize power at gunpoint and use the slogan of Islam to perpetuate their rule and, unfortunately, the Islamist forces support them.

Muslims have always been victims of psychological helplessness. They have supported every adventurer who raised the slogan of Islam. Muslim leaders can turn their helplessness into strength with the support of the masses. They should no more side with the Establishment, directly or indirectly. They should not be the cause or source of strength and stability for them. On the contrary, they should have the masses behind them at every critical moment of public life, no matter what temporary loss they suffer. They should gain the trust of the people, which would, ultimately, be beneficial to them. It works. We know the examples of Turkey and Iran, where Islamic forces have come to power through popular vote in spite of the opposition of the whole world.

This aspect of popular rule should also be taken care of by the Islamists that after coming into power; the country must be ruled by the people in general. No individual or particular group should monopolize it. Take the

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<sup>5</sup> Son of Ali and Fatima, the daughter of the Prophet (PBUH), who stood up against the political repression of the Umayyad and was martyred in AH 61 at Karbala, Iraq.

<sup>6</sup> These are some of the stars from the galaxy of Muslim luminaries who struggled for the establishment of a true Islamic state.

<sup>7</sup> Military President of Pakistan from 1977 -- 1985, who introduced certain measures for the Islamization of the society and state.

example of Afghanistan under Mullah Omar;<sup>8</sup> this experiment completely failed and the country became the laughing stock of the world community. This failure happened because political thinking was purely orthodox and monarchical, where one man or clique decides the fate of the whole nation. There is a similar situation in some countries of the world, where there is a so-called Islamic government.

I want to narrate a story from the Quran. One thousand years before Jesus, Yemen was ruled by Queen Sheebah (Saba). The people of Yemen were the most cultured and affluent people of the time. They built dams to hold rainwater, and because of their specific geographical location, they controlled all the trade between Middle East, Africa and Asia. When the armies of King Solomon besieged her kingdom, she called for her nobles and courtiers and asked every one of them, the same question: what should our response be? Should we fight or surrender? The Quran (27:33) quotes the answer of her nobles:

قَالُوا نَحْنُ أَوْلُو الْقُوَّةِ وَأَوْلُوا أَبَاسٍ شِدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ

*We are men of valour, brave fighters. It is for you to decide. So consider what you should command.*

The Queen said (Quran 27:34) in her speech:

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ

*Kings when enter a country, despoil it, and make the noblest of its people it's meanest. Thus do they behave.*

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<sup>8</sup> Mullah Muhammad Omar Mujahid (1950 -- 2013), often simply called Mullah Omar, was the supreme commander and the spiritual leader of the Taliban. He was Afghanistan's 11<sup>th</sup> head of state from 1996 to late 2001.



In my opinion, this is the most meaningful and comprehensive statement about the role of kingship and military takeover in political history or philosophy. Muhammad Asad (2003), while interpreting this *ayah*, says:

*In this context, as pointed out by all classical commentators, the term 'dukhul' (enter) undoubtedly connotes 'entering by force (anwatan)', whether it be by armed invasion or by usurpation of political power from within the country. (The term maluk, (Kings), may be understood to denote also persons who, while not being 'Kings' in the conventional sense of the word, wrongfully seize and forcibly hold absolute power over their subjects.*

Syed Abu A'la Maududi (2003) holds that the usurpers do this to render the community weak and helpless, so that none of the citizens can stand up to them. Usurpers subject the conquered to humiliation and disgrace and promote among them the culture of sycophancy and spying. *Fasad* (corruption, despoiling) and *azellah* (humiliation and disgrace), the terms used in this verses, are comprehensive in their reach and meaning. The Quran has beautifully and comprehensively depicted the mentality and attitude of the usurpers and their demeaning tactics by using these two words.

Consider what happened to the general Muslim population at the hands of their own Caliphs, Ameer, Kings, rulers and the colonial masters during the last millennium. The Umayyad, the Abbasids, the Fatimids, the Ottomans and the Mughols, were all usurpers bent upon despoiling the very fabric of our society and stifling the liberty, equality and fraternity espoused by Islam. Similarly, the colonial masters the Dutch, the British, the Italians and the French spread corruption and promoted the culture of humiliating people in their colonies.

An interesting aspect outside, but relevant to, discussion that must be noted is that whenever we speak against any Muslim dictator or monarch

or criticize writings of those Muslim scholars who have supported monarchy, that position is taken as hostility toward Islam. This interwovenness of monarchical dispensation (*malukiat*) and the priesthood (*mullaeeat*) evolved to perpetuate their class interests, but at the cost of the Muslim, who groaned and is still groaning in the shackles of political repression, religious oppression, poverty and helplessness. Mohammad Iqbal (2002) says:

باقی نہ رہی تیری وہ آئینہ ضمیری  
اے کشتہ سلطانی و ملانی و پیری

*Not a bit remains in you of your clear reflection of conscience.  
Alas! O' you victim of imperialism, of mullah-ism and mysticism.*

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## He Taught Adam All the Names

*And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.*

Quran 2:31

Our religious education system needs to be revamped, rather, it needs to be totally changed. Its curricula and teaching methods require urgent attention and rectification, but we Muslims are very touchy about this issue. I want to make it clear right from the beginning that I am an advocate and supporter of Madaris.<sup>1</sup> All religious sciences have been transferred to us through these Madaris. They provide free education to millions of poor and needy students, who are left out of the state education system. The Ulama have always been a source of great strength for Islam. They went through extremely hard times to set up brilliant traditions in the Muslim world, but the circumstances and conditions have now changed. We have to change ourselves to catch up with the times. In this context, a few suggestions are put forward for deliberations.

### Replacing old syllabus

The Madaris have prescribed an elaborate textbook-based curriculum, but almost all the books in all the disciplines were written centuries ago. For example, the Madaris teach a brand of logic that is more than two thousands years old (see chart below). They still teach logic based on the

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<sup>1</sup> Madaris is plural of Madressa, which means the institution where education is imparted. The schools where traditional Islamic subjects like the Quran, Hadith and Fiqh are taught are called Madaris.

advancements of Aristotle.<sup>2</sup> No doubt, it was the most advanced logic of its time, but it has outlived its utility, since the emergence of modern philosophy with the work of Rene Descartes.<sup>3</sup> Human sciences have developed during the last five hundred years, but we are trapped in an intellectual logjam. New initiatives are needed to break this deadlock of thought processes and educational practices. The books on logic, which were written many centuries ago, are still in the syllabi of the Madaris, even though the subject has altogether changed.

The Madaris teach the mathematics of Euclid<sup>4</sup>, a great mathematician, who lived before Jesus Christ. Its modern version, or a new mathematics, evolved on the principles of Euclid, and is taught at the intermediate level in Pakistani schools today. After completing their intermediate level, the students of our schools gain admission into engineering colleges, but the students of the Madaris, who have studied Euclid's mathematics, cannot qualify for job. This is because the mathematics of the intermediate level has incorporated in it the modern contributions in the field of mathematics, but, out of respect for Euclid, we have not changed or added to it any new thing and still teach the same mathematics of two thousand three hundred years ago.

The same is true in the case of literature. The literature that is taught in the Madaris belongs mostly to the pre-Islamic period (*Jahiliyah*) and the

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<sup>2</sup> Aristotle (384 BC – 322 BC) was a Greek philosopher and scientist born in the Macedonian city of Classical Greece. His writings cover many subjects and constitute the first comprehensive system of Western philosophy. According to the Encyclopedia Britannica, 'Aristotle was the first genuine scientist in history every scientist is in his debt. In metaphysics, Aristotelianism profoundly influenced Judeo-Islamic philosophical and theological thought during the Middle Ages and continues to influence Christian theology, especially the scholastic tradition of the Catholic Church. Aristotle was well known among medieval Muslim intellectuals and revered as The First Teacher.

<sup>3</sup> Rene Descartes (596-1650) was a French philosopher, mathematician, and scientist who is considered father of modern philosophy.

<sup>4</sup> Euclid (300 BC) was a Greek mathematician, often referred to as the 'Father of Geometry' He was active in Alexandria during the reign of Ptolemy I (323 BC -- 283 BC). His book, 'Elements' is one of the most influential works in the history of mathematics, serving as the main textbook for teaching mathematics (especially geometry) from the time of its publication until the late 19<sup>th</sup> or early 20<sup>th</sup> century.

Abbasid period (750-1258). The curriculum does not include literature of the Renaissance, the Victorian Era or the contemporary period. In other words, the students of the Madaris read the Urdu poetry of Amir Khusru (1253- 1325) and Wali Dakni (1667–1707) but they don't read Ghalib (d. 1869), Iqbal (d. 1938) and Faiz (d. 1984); in the context of global literature, these students read Homer (750 BC) and Sophocles (405 BC), but do not read Chaucer (d. 1400), Shakespeare (d. 1616), Swift (d. 1745), Keats (d. 1821), Dickens (d. 1870), Wordsworth (d. 1850) or T.S. Eliot (d. 1965).

Similarly, the curriculum of the Madaris still teaches the astronomy of Ptolemy, from the Greek period. The discoveries of Galileo, Copernicus and Newton have changed the very basic concepts about the earth and the universe. Before their discoveries, the scientific community held that earth is the centre of the universe. Today we know that the sun is the at centre of the solar system, not the universe. Muslims still live in an era of two thousand years ago. Some of our Muslims don't believe that human beings have landed at the moon, because it is in the fourth heavens and nobody can cross the heavens.

The present syllabus of Deeni Madaris called *Dars-i-Nizami*,<sup>5</sup> which is prevalent in India, Pakistan, Bangladesh, Afghanistan and most of the Madaris in other parts of the world such as. South Africa, Canada, the United States, the Caribbean and the UK, is attributed to its compiler, Mullah Nizam-ud-din who lived in a village Sihali situated near Luknow, India. His lineage goes back to the renowned companion of The Prophet Muhammad (PBUH), Ayyub Ansari. Mullah Nizam-ud-din died in 1748. He was a contemporary of Shah Wali-ul-ullah (d. 1762). His Madrassah Sihali, later on developed into Madrassah Farangi Mahal,<sup>6</sup> played a prominent role in the academic and political history of India.

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<sup>5</sup> Syllabus of Nizami after the name of the author.

<sup>6</sup> Farangi Mahall (the European Palace) was the name of a family of ulama that flourished in India from AD 1700 -- AD 1950. The family acquired the name after Mullah Qutb al-Din, a leading scholar of the day, was murdered in a quarrel over land in AD 1692 and the Mogul emperor Aurangzeb recompensed his four sons by assigning them the sequestered property of a European indigo merchant in the city of Lucknow, Awadh. In the 17th and 18th centuries the family was notable, first for developing ma'qulat (the rational sciences) in Indian Islam to the extent that the reception of such scholarship in Egypt and West Asia

Mullah Nizam developed the Dars-i-Nizami based on the classics of every discipline and that syllabus is still taught in Madaris with only minor changes. The Dars-e-Nizami curriculum combines a mixture of Aqli (rational) and Naqli (traditional textual) sciences. He argued that, due to various factors such as rise of colonialism and the onset of secularism, a return to The Quran and Sunnah was paramount. However, the current Dars-e-Nizame concentrates specifically on the Naqli sciences such as *Tafsir* (commentary of The Quran), Hadith (sayings of The Prophet (PBUH)), *Uloom-al-Quran* (The Quranic Sciences), *Tajweed*,<sup>7</sup> *Aqeedah* (Theology), *Fiqh* (Islamic law) and Arabic language and literature. This claim, however, is not fully correct as a lot of logic, philosophy and scholasticism are part of the curriculum. Below is a brief record of names of books on different subjects that are taught, with some variations as the curriculum prescribed by Dars-i-Nizami. I have included the names of the authors and dates of their deaths, so that you can see how old these books are.

### QURAN

Sr. No.	Name of Book	Author	Year of death (Gregorian)
1	Tafsir Jalalayn	Jalal al-Din al-Mahalli Jalal al-Din al-Suyuti	d. 1459 d. 1505
2	Al Fawz-ul-Kabeer	Shah Waliullah Dehlvi	d. 1762
3	Madaarik-ul-Tanazeel	Hafiz-ud-Din-ul-Nasafi	d. 1310
4	Anwaar-ul-Tanazeel	Umer-ul-Bayzaavi	d. 1266

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in the early 19<sup>th</sup> century led to a revival in that field, and second for the development and promulgation of the Dars-i Nizami madrasa curriculum.

<sup>7</sup> Tajweed (elocution) refers to the rules governing pronunciation during recitation of the Quran.



### HADITH

<b>Sr. No.</b>	<b>Name of Book</b>	<b>Author</b>	<b>Year of death (Gregorian)</b>
1	Mishkat Sharif	Imam Wali ul Din Muhammad Bin Abdullah	d. 1341
2	Sharah Nukhba	al-Hafidh Ibn Hajr al-Asqalani	d. 1448
3	Muqadma Shaikh Abdul Haque	Shaykh Abdul Haqq Dehlavi	d. 1642
4	Bukhari Sharif	Imam Ismaeel Bukhari	d. 869
5	Muslim Sharif	Imam Muslim-ul-Qasheri	d. 874
6	Tirmizi Sharif	Muhammad Issa Tirmazi	d. 892
7	Abu Da'ud Sharif	Suleman-ul-Sajistaani	d. 886
8	Nasa'i Sharif	Imam Ahmad an-Nasa'i	d. 915
9	Ibn-e-Maja Sharif	Muhammad-ul-Qaromini	d. 886
10	Tahavi Sharif	Imam Abu Jafar Ahmad Ibn Muhammad Al Tahawi	d. 933
11	Shama'il Tirmizi Sharif	Maulana Muhammad Zakrya	d. 1981
12	Mu'atta Imam Malik	Imam, Malik ibn Anas	d. 795
13	Mu'atta Imam Mohammad	Imam Moḥammed ibn al-Ḥasan al-Shaybani	d. 804

14	Al- Sunan-ul- Sughra	Shoaib-ul-Sanaae	d. 915
15	Sharah Manni- ul-Asaar	Muhammad-ul- Tahaavi	d. 933
16	Nukhbat-ul- Fikar	Ibn Hajar Al- Asqalaani	d. 1448

### PHILOSOPHY/LOGIC

<b>Sr. No.</b>	<b>Name of Book</b>	<b>Author</b>	<b>Year of death</b>
1	Mirqat	Maulana Fazal Imam Al-Khair Abadi	d. 1829
2	Sharah Tahzeeb	Allama Abdullah Yazdi	d. 1606
3	Qutbi	Qutb al-Din Razi	d. 1364-5
4	Kubra	Mir Sayyid Sharif Jurjani	d. 1413
5	Hidayat al- Hikmat	Aseer-ud-Din	d. 1261
6	Hidayat al- saidiya	Fazl-i-Haqq Khairabadi	d. 1861
7	Hamdallah (Commentary on Sullam ul Uloom:11 below)	Hamdallah Sandilawi	19 <sup>th</sup> century
8	Al-Shamsiyah	Najam-ud-Din Al- Qazveeni	d. 1099
9	Al-Qatbeiyah	Qutub-ud-Din Al- Riyazi	d. 1364
10	Al-Tehzeeb	Al-Taftazaani	d. 1487
11	Sullam ul Uloom li Mulla Hassan	Mullah Hassan Ghulam Mustafa	d. 1794

### He Taught Adam All the Names

12	Sharah Shams Al-Bazighah	Muhammad Al-Farooqi	d. 1409
13	Taiseer-ul-Mantiq	Abdulla Gangohi	d. 1921

### ASTRONOMY

Sr. No	Name of Book	Author	Year of death
1	Al-Mulakhas-fil Hayaha	Mehmood-ul-Khawarzmi	d. 13 <sup>th</sup> Century
2	Sharah Qazi	Musa Mehmood Ar-Roohi	d. 1436
3	Tehsreh-Ul-Aflaak	Bahauddin aamoli	d. 1620
4	Al-Sharah Al-Tasreh	Latafullah Al-Mahendi	d. 1732

### FIQH

Sr. No.	Name of Book	Author	Year of death
1	Mukhtasir-ul-Qudoori	Imam Abul-Hussain Ahmed Bin Muhammad	d. 907
2	Sharah Wiqayah	Ubayd Allah ibn Masud al-Mahbubi al-Hanafi	d. 1346
3	Usool-us-Shashi	Alama Nizam ud Din Shashi	d. 936
4	Hidaya	Burhan-ud-Din Marghinani	d. 1196
5	Noor-ul-Anwar	Sheikh Ahmed Al-Marooof Mullah Jeewan	d. 1718

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6	Noor-ul-Izah	Shiekh Hassan Bin Ali	d. 1688
7	Commentary on Musallam-al-Subut	Mullah Hasan Farangi Mahalli	d. 18 <sup>th</sup> Century
8	Musallam al-thubut	Muhibb Allah Bihari	d. 1707-8
9	Al-Bidaya and Sharah-ul-Hidaya	Ali-Al-Marghinani	d. 1196
10	Kanz-ul-Daqaeeq	Ahmad Nasafi	d. 710
11	Sirajy	Sheikh Siraj-U-Din Muhammad Bin Abdul Rashid	d. 1311

## LITERATURE

Sr. No.	Name of Book	Author	Year of death
1	Nafhat-ul-Arab	Muhammad Ezaaz Ali	d. 1954 (He explains old literature)
2	Muqamat-e-Hariri	Abu Muhammad al-Qasim Hariri	d. 1122
3	Deewan-e-Mutanabbi	Abu at-Tayyib Ahmad ibn al-Husayn al-Mutanabbi al-Kindi	d. 965
4	Deewan-e-Himasa	Habib Bin Aos ul Tai	d. 845
5	Muqamat-ul-Badei	Badei-u-Zaman alhamdani	d. 1007
6	Nafha-tul-yaman	Ahmad-ul-Sherwani	d. 1320
7	Al-Muallaqaat-ul-Sabaa	Jamaar-al-Raviah	d. 771
8	Mukhtasar-ul-Ma'ani	Masood bin Umar Taftazani	d. 1390

## ARITHMETIC

Sr. No.	Name of Book	Author	Year of death
1	Khulasah-fil-Hesaab	Bahauddin Aamoli	d. 1620
2	Tahreer Uqlidis	Nasiruddin Toosie	d. 1273

## Emphasis on the Quran

The Quran is the word of Allah and the greatest treasure of wisdom, but it is not properly taught in the Madaris. Only some of translation of the Quran is taught along with a short book of exegesis (*Tafsir of Jalalain*). Besides, one section of *Tafsir Baidawi* is taught in the Madaris. Nevertheless, the question is: does the Quran not warrant more study, particularly in this lengthy syllabus?

Tafsir Jalalain, no doubt is a short but an excellent exegesis, but it was written in the middle of the AH 9<sup>th</sup> century. Every book carries the influence and impact of the socio-political and economic thinking of its time. In addition to historical texts, we should prescribe some contemporary tafsir for the students.

More time and attention is given to Hadith and Fiqh (Islamic law) as compared to The Quran. At least seven books of Hadith are included in the syllabus. Fiqh is also taught for four years. The irony is that, while teaching The Quran and Hadith, all the time is spent on proving the superiority of one's legal school over the other. Little thought is given to the beauty of eternal teachings of The Quran and Hadith. We should teach The Quran first, then Hadith, and lastly Fiqh so that we could learn Hadith in the light of The Quran and Fiqh in the light of The Quran and Hadith. However, we have turned upside down the order of precedence. We first teach Fiqh, and that too from the viewpoint of a particular legal school of thought. Then we teach Hadith in the light of that Fiqh where we find nothing except our

affirmation of that particular school of Fiqh. In Hadith, we teach genuine, authentic traditions along with fabricated ones. Lastly, we teach The Quran in the light of Hadith. Similar treatment is meted out to The Quran, which is taught with the help of biblical stories, and narrations (*Israeeliyaat*). The result is obvious.

گلا تو گھونٹ دیا اہل مدرسہ نے تیرا  
کہاں سے آئے صدا لا الہ الا اللہ

*The people of Madaris have strangled you.  
From where can come the voice of La ila ha il lallah.*

Iqbal, 1935

## New Method of Teaching

All methods of teaching have significance. The teaching methodology of Madaris is quite out-moded. All over the world, higher level college and university teaching is lecture-based, whereas in the Madaris it is text-based. In other words, the teacher reads aloud a line or perhaps a few lines from a textbook and then explains it. In this way, the whole book is explained; all the books are explained in this way. Not a single modern educational institution uses this method of imparting knowledge. It is nothing except spoon-feeding.

In our Madaris, the stress is laid on rote learning rather than engaging the student's mind and intellect. Consequently, there is a little aptitude for using the mind in creative work. To ask questions about the subject being taught is very much appreciated and encouraged in modern schools, but in Madaris, there is discouragement of inquiring and questioning minds; asking questions amounts to discourtesy and insolence. Such a learning environment stifles innovation and creativity.

By wrongly interpreting and applying these traditions, we have begun to regard the act of raising questions as something that is bad and disrespectful, whereas the whole Quran is a witness to the fact that we have

been trained to ask questions about the manifestations of the universe and anything we do not know.

فَسَأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*Question the People of the Remembrance, if you do not know.*

Quran 21:7

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ○ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ○ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ○  
وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

*Do they not look at the Camels, how they are made?*

*And at the Sky, how it is raised high?*

*And at the Mountains, how they are fixed firm?*

*And at the Earth, how it is spread out?*

Quran 88:17-20

إِنَّ فِي السَّمُوتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ○ وَفِي خَلْقِكُمْ وَمَا يَبْدُو مِنْ دَابَّةٍ أَيْتٍ لِّقَوْمٍ يُوقِنُونَ ○  
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ  
الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

*Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise.*

Quran 45:3-5

It is not a sign of disrespect and rudeness to ask questions. On the contrary, the highest level of scholarship, innovation and discoveries are impossible without a challenging and questioning disposition.

## Teaching of Modern Languages

No language other than Arabic and Persian is prescribed in the curriculum of the Madaris. Arabic, of course, is taught very seriously in the Madaris, but the method used to teach it is such that a graduate of the Madrassah cannot speak even a few sentences of contemporary Arabic fluently, whereas a 3<sup>rd</sup> grade student of English Public School can speak English fluently. The emphasis in the Arabic curriculum of the Madaris is laid upon memorizing rules of Arabic grammar.

Furthermore, no modern language is taught in Madaris. Even Persian is no longer taught except at a basic level. The teaching of English, German, and French, among other languages, is regarded as *Kufr* (infidelity). My childhood teachers considered the acquisition of the English language as *Kufr*; they used to tell me that English language brings with it decadent Western culture, so it must be avoided.

## Adopting Contemporary Diction

All our traditional Islamic books are written in very difficult language/vocabulary; infact, writings in a difficult language are considered scholarly signs. Consequently our young generation is cut off from ancient literature due to a linguistic barrier. We can study Plato, Aristotle and Shakespeare today because the West has rendered them into modern languages. Our Ulema still adopts a difficult and unusual style of writing, and regards it as the pinnacle of literary achievement. Here is an example of how a renowned Indian religious scholar has commented on a verse of the Quran:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

*Every day in (new) Splendour doth He (shine).*

Quran 55:29



Thanvi's rendition:

صدورِ افعال لزوم بالذات۔

*Issuance of actions is an essential ingredient of His self.*

We may understand the Quranic verse itself, but this translation/commentary is more difficult to grasp. It is imperative to simplify and render into an easy diction the classic books on Islam. The books in Arabic and Persian must also be translated into local languages, so that an ordinary reader may gain access and benefit from them.

### **Promoting Research**

There is no concept or culture of research in the Madaris. Editing an old manuscript or writing a commentary on some classic book, script or other writing has been the tradition for centuries. There are no original works on any academic topic in the light of modern sciences.

Once I decided to educate myself on Islamic economics. I collected many books on the topic, but there were very few, which could be prescribed or even suggested, as a textbook that could be taught at a postgraduate.

The case with Islamic law is the same. Only a few good books have been written on Islamic law during the last five hundred years, whereas, in the West, many new books on every branch of law are published every year.

We are complacent when we say that such and such a book is very old, while in the West, they take pride in declaring that a certain book is published this year or this is its latest edition; this is especially the case with books on law and sciences.

Western scholars comment continually on the Quran, Hadith and Islamic law, with fresh references. In the first instance, the latest opinion on Islamic literature does not reach Muslims, specifically not traditional religious scholars. If these opinions reach Muslims at all, they arrive after a quarter of a century, and then only if somebody has translated the work. Even in that context, Muslims do not respond to these opinions at an

academic or intellectual level, they just declare it repugnant to Islam. Sometimes, Muslims curse the Westerners and get satisfaction by saying that the effect and influence of the work would soon dissipate.

Muslims do not have the slightest idea of the enormity of damage this negative literature by the West is causing to our younger generation. We daily face serious questions from young, educated people about various aspects or interpretations of Islam. Quite a number of them have a deep love for Islam, but they are fed up with the so-called religious class and its irrational and superficial interpretation of Islam. I feel, Muslim youth and the educated class are justified. Muslim scholars don't understand their thinking and have little knowledge about their education and don't know their language. Furthermore, Muslim scholars have no sympathy with them. If our scholars had the least bit of concern for the educated class, they would have tried to keep them on the path of religion, or persuaded them to enter the fold of Islam completely. Muslim scholars label them as deviants and derelicts by judging them from their appearance and dress, whereas there are quite a good number of them, who have great regard for religion and offer prayers. It is obligatory for Muslims to prepare themselves to reach out and educate this generation. We have completely failed to achieve this task.

A young girl once appeared before me for an interview and was scantily clad. By her appearance, I considered her a spoiled girl, who had no concern with religion. I asked her what she was studying those days. She answered that she was reading Jalaluddin Rumi. I was taken aback to hear this answer and on further questioning, she told me that she was in the United States when she bought a translation of Rumi's work in English. She told me that she was studying Rumi because Rumi loved God, as she wanted to love God. After she went away, I was terribly jolted; I had committed a sin by believing her to be a non-religious and immodest girl, simply by judging her from her outward appearance. She was in search of the love of Allah. She belonged to Allah.

Once, a very intelligent girl worked with me. She was a Muslim, but was raised and educated in Western countries. She was deeply influenced by western culture in her general behavior, but she often asked me

questions about Islam. It seemed that she was in search of the true spirit of Islam. She was interested to know about the personal life of Muhammad (PBUH). I presented her a biography of The Prophet (PBUH) written by Martin Lings (2006). After having read this book of *Sirah*, followed by a prolonged detailed discussion on the topic, she renewed her faith in Allah and The Prophet (PBUH). I wanted to suggest a good biography of The Prophet (PBUH) written in English by a traditional *Aalim* (scholar) of Islam but I could not find one. I was forced to suggest the book written by a new Muslim (revert) western writer.

This new generation has seeds of faith (Iman), but their environment and education have kept them away from Islam. Present day Islamic literature does not have any appeal for them. Their issues, their questions and their way of thinking is different. They are completely fed up with the traditionalist and conservative attitude of Muslim scholars. My question is: who will guide and look after this bewildered and confused young generation?

I completely agree with the opinion of Syed Abul Hasan Ali Nadvi that the real issue of Muslims today is their intellectual decline. For example, no intellectual giant was born between Shaikh Ibn-e-Taiymiyah (1328) and Shah Waliullah (1762), who could contribute to Islamic thought at an intellectual and academic level. This was the age when a large number of scientists, scholars, philosophers and economists of the highest caliber were born in the West. After the death of Shah Waliullah, you will find not a single thinker of his calibre.

Today Muslims are suffering from intellectual starvation. They have lost the capability of analyzing ideas and events. Instead of analyzing the facts, we blame and accuse others for our own mistakes and follies. We raise great emotional protest and hold others responsible for our own failures, but our real issue is our intellectual decline and starvation. We do not work. We do not labour. We do not develop our minds.

Let us take an example. *Dar-ul-Uloom Deoband* in India, is the most well-known Madrassah of the Islamic world, yet it does not have a single research programme; Harvard School of Divinity, one of 12 schools of

Harvard University (located in the United States of America) has the following research facilities:

- The research and writing faculty members of HDS covers an array of specialized fields of study, interdisciplinary exploration and collaborative investigation and conversation with colleagues and students. Recent projects include:
  - An investigation of Nigerian evangelicalism and the regional, global and political role played by Nigerian evangelicals in Israel, Europe and parts of the United States;
  - A project on perceptions of bodies, genders and sexualities in medical, religious and cultural views in the Islamic world;
  - New writing on 'the divine double' that examines this tradition from antiquity, in which each individual has a divine double, counterpart or twin, as a resource for contemporary philosophical and theological retrieval;
  - The ongoing Religious Literacy Project, which supports research about and collects resources on religion and education, particularly the relationship between literacy about religion and civic and moral education in a global world;
  - Updated research on the Coptic gospel papyrus, the Gospel of Jesus's Wife.

HDS has the following Centres and programmes:

- Center for the Study of World Religions that has fostered consideration of the historical and contemporary interrelationships among religions, and the theological, philosophical, comparative, political and ethical challenges facing religious communities, and those who study them today.
- Women's Studies in Religion Programme to explore the fundamental role played by religious traditions in defining roles for women and men.
- Pluralism Project is a pioneering study of America's changing religious landscape to document the contours of our multi-

religious society, explore new forms of interfaith engagement, study the impact of religious diversity in civic life, and contextualize these findings within a global framework.

- Religious Literacy Project to collect and create scholarly resources in the general study of religion, and in specific religious traditions, through an open access website, designed primarily for public school teachers and their students.
- Science, Religion, and Culture that organizes colloquia, seminars, and workshops that promote interdisciplinary discussion and collaboration among scholars and students across Harvard University and beyond.
- Religions and the Practice of Peace seeks to advance cross-disciplinary engagement, scholarship, and practice to explore how individuals and communities worldwide have drawn on religious and spiritual resources to foster mutual understanding, harmonious relations, cooperation, well-being, justice and peace across differences of religion, sect, nationality, race, ethnicity and culture, and how such efforts can inform contemporary peace building theory and practice.
- HDS has the following regular research publications:
  - *Harvard Divinity Bulletin* aims to provide a non-sectarian review of religion, attentive to contemporary realities, that has appeal both within and beyond the academy. 20,000 people around the world receive the magazine.
  - *Harvard Theological Review*, is one of the oldest scholarly theological journals in the United States. It publishes articles on the history and philosophy of religious thought in all traditions and periods, including Hebrew Bible, New Testament, Christianity, Jewish studies, theology, ethics, archaeology, and comparative religious studies.
  - *Journal of Feminist Studies in Religion* is published twice annually and is the oldest interreligious feminist academic journal in religious studies (<http://hds.harvard.edu>).

The doctoral dissertations of Netherlands Inter-university School of Islamic Studies number in hundreds per year. Let us have a cursory look at some of the topics of the recent years.

- Muslim scholarship and society in 17th-century Central Sudanic Africa.
- Islamic divorces in Europe: Bridging the Gap between European and Islamic legal orders.
- Pakistani Marriages and the Private International Laws of Germany and England.
- Shouting in a Desert: Dutch missionary encounters with Javanese Islam, 1850-1910.
- The Islamic Bookbinding Tradition: A Book Archaeological Study.
- Islamic burials in the Netherlands and Belgium: Legal, Religious and Social Aspects.
- “Maybe I’m still his wife”: Transnational Divorce in Dutch-Moroccan and Dutch-Egyptian families.
- Salafism in Lebanon. Local and Transnational Resources.
- Female Religious Agents in Morocco: Old Practices and New Perspectives.
- Family Law in Syria: A Plurality of Laws, Norms and Legal Practices.
- Learning to be Authentic: Religious Practices of German and Dutch Muslims following the Salafiyya in Forums and Chat Rooms.
- Islam and Politics in Madura: Ulama and other Local Leaders in Search of Influence (1990-2010).
- Joy and Sorrow in Early Muslim Egypt: Arabic Papyrus Letters, Text and Content.
- Codifying a Jurist’s Law: Islamic Criminal Legislation and Supreme Court Case Law in the Sudan under Numairi and Bashir.
- Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia.
- Between History and Legend: The Biography of the Prophet Muhammad by Ibn Shihab al-Zuhri.

- Islamic Criminal Law in Northern Nigeria: Politics, Religion, and Judicial Practice.
- A Quietist Jihadi-Salafi: The Ideology and Influence of Abu Muhammad al-Maqdisi.
- Islamic Reformism and Christianity: A Critical Reading of the Works of Muhammad Rashid Rida and his Associates (1898-1935).
- Islam and Disability: Perspectives in Islamic Theology and Jurisprudence.

Is there any institution of Islamic learning that is involved in this level of research? The answer is, No.

### Respect for Difference of Opinion

Islam wholeheartedly accepts pluralism of creeds and practices, being so ordained by Allah Himself. Religious pluralism is entirely due to the scheme of Allah, who could have forced mankind to follow a single faith or exhibit a set pattern of behavior like He has forced on the universe. However, He has not forced us; on the contrary, He gave us the freedom of choice. The Quran (16:93) says:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

*If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.*

Elaborating upon this verse, Maududi (1988) writes:

It means that it would be wrong for any champion of Allah's religion to arrogate to himself the use of every sort of method and means, irrespective of whether they are right or wrong, to propagate his own religion (considering it to be Allah's religion) and try to destroy opposite religions. For this would be utterly

against the will of Allah: if Allah had willed that there should be no religious differences, He could have deprived mankind of the freedom of choice. In that case, there would have been no need for Allah to get help of any such up-holder of His Religion, who uses disgraceful means for this purpose. Allah could have created all mankind to be inherent believers and obedient servants by depriving them of the power and option of disbelief and sin. Then there would have been none who could have dared to deviate from belief and obedience.

Similarly, The Quran says:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.*

Quran 5:48

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُ الظُّلُمُتُ يُتْلَفُونَ

*If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.*

Quran 11:118

Furthering His plan for creating the difference of opinion, Allah bestows upon humans the right to choose. He has blessed mankind with an inherent nature that has ability to distinguish right from wrong. In the Quran Allah declared:

لَا أَكْرَاهُ فِي الدِّينِ قَدًّا تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ



*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.*

Quran 2:256

The Prophet (PBUH), therefore, can only explain the truth, but cannot force people to accept his views. The Quran (88:21-22) says:

فَذَرِهِمْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

*Therefore do thou give admonition, for thou art one to admonish. Thou art not at all a warder over them.*

While elaborating upon these verses, Maududi (1988) says:

That is, if a person does not listen to reason, he may not. You have not been appointed to force the will on the deniers. Your only task is to distinguish the right from the wrong for the people, and warn them of the consequences of following the wrong way; so this is the task you should continue to perform.

These verses of The Holy Quran make it abundantly clear that the presence of disagreements is due to a conscious scheme of creation by Allah, who Himself did not want all the mankind to have one faith or similar thinking. Therefore, disagreement or difference of opinion is precisely in accordance with His wisdom. From this theological perspective, there emerges a natural conclusion that once God Himself has given people the right to hold different opinions, so we have to accept it as a divine reality.

The Prophet Muhammad (PBUH) always accommodated difference of opinion among his followers and never prohibited his companions from forming different opinions on one issue. Let me provide an example.

During the Ghazwah Ahzab (The battle of Ahzab)<sup>8</sup>, The Prophet (PBUH) said to his soldiers: 'None to offer Asr prayer (middle prayer), before making it to the Bani Quraiza (A Jewish tribe) area'.

Time for Asr prayer approached, while the Muslims were still at a distance from the Bani Quraiza area. A group of companions opined that the prayer should be offered at its due time, as the Prophet (PBUH) meant reaching Bani Quraiza before Asr, but not to delay the prayer, if they could not reach there in time. The other group took the Prophet's (PBUH) directive in a literal sense and did not offer the prayer. When the Prophet (PBUH) came to know about this difference of opinion, he called none of them wrong (Bukhari, 2004).

There were serious differences of opinion among the companions of the Prophet (PBUH) on the interpretation of many teachings of the Quran and the Prophet (PBUH).

- Umar (RA) disagreed with Abu Bakr (RA) on the issue of apostate women. Against the view of Abu Bakr, Umar set all these women free during his caliphate and handed them to their guardians.
- As regards the disposal of conquered lands in Syria and Iraq, Umar (RA) differed from the practices of the times of The Prophet Muhammad (PBUH) and Abu Bakar. He did not distribute these lands among the conquering soldiers, and instead declared these as endowments. (State control of lands for collective well being).
- There were many differences between Umar (RA) and Ibn-e-Masood (RA) on various legal issues (Jawziyyah, n.d.), but they still had great mutual respect for one another.
- Once Ali (RA) was asked whether his opponents in the Battle of Jamal were pagans. He replied:

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<sup>8</sup> The Battle of the Trench also called the Battle of Confederates (Gazwah al-Ahzab), was a 27-day long siege of Yathrib (now Madina) by Arab and Jewish tribes. The strength of the confederate armies is estimated around 10,000 men with six hundred horses and some camels, while the Madinan defenders numbered 3,000.

- ‘They were not’.
- Then he was asked whether they were hypocrites, He replied,
- ‘Hypocrites rarely remember God’.
- Then who were they? He replied,
- ‘Our brethren who rebelled against us’ (Ilwani, 1994).
- Imam Hafiz Zahbi stated that disagreement among the companions and the successors could not be dispensed with till the Day of Judgment, because there is only one way to remove it; to affirm one group as right and the other wrong, and that is impossible (Ishaq, n.d.).

The early Muslim jurists differed, but still respected each other. Imam Shafi regarded *Qunut* (supplication) in *Fajr* (dawn) prayer as *Sunnah-al-Muakkada* (compulsory practice) of The Prophet (PBUH), while Imam Abu Hanifa did not support this view. Once Imam Shafi visited the shrine of Imam Abu Hanifa, he did not recite *Qunut*, while offering *Fajr* prayer. When asked about the reason, he replied: “How can I disagree with Imam Abu Hanifa in his court?” (Ilwani, 1994).

Muslims should regard these differences of opinions as a natural phenomenon and accept them as reality. Muslims need not waste their efforts to eliminate disagreements, instead they should practice the art of peaceful co-existence considering these differences as blessings. Iqbal (1934) has rightly said:

*Nothing enjoys perfection in the arena of philosophical understandings. With the expansion of our knowledge base and opening of new vistas of thought, so many other ideas, probably better than the ones presented in these lectures, will crop up. Anyhow it is our duty to keep an eye on the growth in human knowledge and in this regard, freely exercise our right to critique.*

Contrary to these teachings, almost every Madaris is sect based. Their curriculum and examinations are sect-based; for example, Deobandi, Barelwi, Ahl-e Hadith, Shia and Jamaat-e-Islami have their own examination boards. All the energies of teachers in these Madaris are consumed with teaching refutation of the beliefs and views of the other sects. Syed Anwar Shah Kashmiri,<sup>9</sup> a great Indian scholar of Hadith, is reported to have said that I have wasted my whole life to prove that the Fiqh (law) of Imam Abu Hanifa is the best.

The graduates of Madrassah consider themselves Aalim (learned) and claim to represent Islam to the exclusion of any other. They do not consider Sir Sayyed Ahmad Khan,<sup>10</sup> Dr. Muhammad Iqbal (d. 1938), Dr. Fazal-ur-Rehman,<sup>11</sup> Maududi<sup>12</sup> and Muhammad Asad as scholars of Islam. They branded Sir Sayyed and Dr. Fazal-ur-Rehman as heretics; Dr. Fazal-ur-Rehman was forced to leave Pakistan to save his life; Dr. Muhammad Iqbal,

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<sup>9</sup>Sayyid Moḥammed Anwar Shah Kashmiri (1875-1933) was a Kashmiri Islamic scholar from former British India. During his career, he taught at a number of prominent institutions, including the Dar-ul-Uloom Deoband. He also authored a numbers books on Islam, which were published in Arabic and Persian.

<sup>10</sup> Sir Syed Ahmad Khan (1817 -- 1898), was an Indian Muslim pragmatist, Islamic modernist, philosopher and social activist of nineteenth century India. He worked for the British East India Company and was one of the founders of Aligarh Muslim University.

<sup>11</sup> Fazl-ur-Rahman (1919-1988) was born in the Khyber Pakhtunkhwa of British India (now Pakistan). Rahman studied Arabic at Punjab University and went on to Oxford University where he wrote a dissertation on Ibn Sina. Afterwards, he taught at Durham University and then at McGill University until 1961. He returned to Pakistan to head up the Central Institute of Islamic Research. However, due to opposition from traditional religious people, he resigned, left the country and started teaching at University of Chicago. His publications include: Islam; Prophecy in Islam; Philosophy and Orthodoxy; Islam and Modernity; Major Themes of the Quran; Islamic Methodology in History.

<sup>12</sup> Sayyid Abu A'la Maududi (1903-1979), was an Indian-Pakistani scholar, philosopher, jurist, journalist and islamist. His wrote numerous books. He believed that politics was essential for Islam and that it was necessary to institute sharia and preserve Islamic culture from what he saw as the evils of secularism, nationalism and women's emancipation. He was the founder of the Jamaat-e-Islami, the largest Islamic organization in Asia. Maududi was the first recipient of the Saudi Arabian King Faisal International Award for his service to Islam in 1979.

has gained acceptance among secular believers, but the clergy of India and Pakistan does not recognize him as a religious scholar because he was not a graduate of any Madrassah.

It is no secret that Sir William Muir wrote a biography of The Prophet Muhammad (PBUH), in which he tried to tarnish the image of Muhammad (PBUH). After its publication Sir Sayyed sold all his property and went to England to search for material to write a book on *Sirah* in response to Muir's biography of The Prophet. It took Sir Sayyed many years to write his book on *Sirah*, entitled, *Khutbaat-e-Ahmadiyah*. He produced an excellent work on the topic, but we labeled him as renegade and nature worshipper. The Ulema rejected and ignored all the service he had rendered in the cause of Islam and the Muslim community, just because a few of his ideas were not compatible with mainstream religious scholars. These scholars did not even give any weight to Sir Sayyed's movement of Aligarh, a movement that played a vital role in the survival of Muslims in India.

I have read a letter of Allama Muhammad Asad in which he expressed, with a heavy heart, that a specific group in Pakistan had launched a campaign of *takfeer* (excommunication) against him. As a consequence, he was disheartened and left Pakistan once and for all and settled in Morocco. His exegesis of the Quran, in my opinion, is the best of all the brief commentaries on the Quran written in English so far. His commentary on Sahih Bukhari and other books rank very high in Islamic literature. Some traditional scholars hold that he was an infidel, for he did not subscribe to traditional views on *Miraj* (ascension to Heaven), *Jinn* (ghosts) and other significant beliefs in Islam.

As a people of faith, we are gradually losing tolerance, because we have lost reasoning. What is the problem with us? We now have zero tolerance, even in a small difference of opinion. Many scholars have been murdered in Pakistan due to a difference of opinion, or because they belong to a

specific sect. Javed Ahmad Ghamdi<sup>13</sup> had to leave Pakistan and took shelter in Malaysia to save his life, when many of his associates were brutally assassinated in the name of Islam. Fethullah Gulen<sup>14</sup> has taken shelter in the United States of America. We are not prepared to accommodate the opposing viewpoints. This is absolutely non-academic and irrational behaviour, and it has generated in us a hostility towards knowledge.

### Specialization

Take the case of specialization. A student of Madaris earns the degree of Dars-i-Nizami after having spent eight to ten years in a Madrassah. He spends one or two years more to become a *mufti*, someone with the authority to issue verdicts of Islamic Law. Then he starts giving *Fatwas* (verdicts) on family matters, religious matters, personal laws, economic and banking issues, trade and business; in brief, in almost all matters that pertain to life. The graduate of a Madrassah is considered to have mastered the Quran, Hadith, Logic, Islamic Law, Arabic Literature Astronomy and all other relevant subjects. Therefore, he has the authority and the expertise to issue a final verdict on any matter of life, which would be binding on the whole Muslim Ummah.

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<sup>13</sup> Javed Ahmad Ghamidi (b.1952) is a well-known Pakistani Muslim theologian, Quranic scholar and exegete and educationist who extended the work of his tutor, Amin Ahsan Islahi. Ghamidi is the founder of Al-Mawrid Institute of Islamic Sciences. Ghamidi's discourse is primarily with the traditionalists and advocates conclusions within the traditional Islamic framework, which are similar to those of Islamic modernists and progressives.

<sup>14</sup> Muhammad Fethullah Gulen (b. 1941) is a Turkish preacher, former Imam and writer. He is the founder of the Gulen movement (known as Hizmet which means service in Turkish). Gulen teaches the Hanafi version of Islam, that is derived from the teachings of Sunni Muslim scholar, Said Nursi. Gulen has stated that he believes in science, interfaith dialogue among the People of the Book and multi-party democracy. He has initiated dialogues with the Vatican and some Jewish organizations. Gulen is actively involved in the societal debate concerning the future of the Turkish state and Islam in the modern world.

The modern way of learning is diametrically opposed to this method. Take the example of law. A student graduates after fourteen years of study and spends three more years to obtain a bachelor's degree in law, an L.L.B.; after that, if he chooses to go on, the student spends another three to five years to complete his PhD. His doctoral dissertation is on a specific topic of an area of law, only one aspect of law. Then he joins some university as a lecturer. From this position, he is promoted to the position of professor, after he has put in approximately 30 years of postgraduate teaching and research. If you ask him a question outside his specific field of expertise, he would simply say: 'I don't know. You must ask the relevant person about this'.

This professor will not feel ashamed for not answering this question, for suggesting someone else is better suited to answer the question. On the other hand, a student who has studied in a Madrassah for ten years, will give a verdict on any and all the issues in life without any hesitation; he gives his final decision with full confidence about halal (permitted) and haram (prohibited). This way attitude and practice does not work today.

Our thinking is strange. If somebody questions us about new legal research, we quickly respond that all questions have been answered and all issues have been addressed by our earlier jurists (*Fuqaha*). There is no doubt that Imam Malik, Imam Abu Hanifa, Imam Shafi, Imam Ibn Hanbal, Imam Jaa'fer Sadiq were jurists par excellence, who formulated the principles of Islamic jurisprudence and have expounded Islamic law in great detail, yet their principles need to be applied to or reinterpreted in the present times.

Many new issues have arisen today, which need to be addressed in the light of these principles. For example, there are huge businesses in the sectors of shipping, aviation and insurance. Information technology has completely changed the world. Those learned jurists did not discuss these issues, as these issues did not exist in those times. I have not yet come across any book on these topics that references Islam and Islamic principles

for doing business in these sectors. Where are the Islamic scholars, who are learned enough to speak to these issues?

We should not boast and gloat over the achievements of our ancestors. The world has made tremendous progress and developments in every field of life and we lag far behind the other nations of the world. It is not the Stone Age; it is the age of the internet. This is not the age of horses and swords; it is the age of missiles and atom bombs. This is not the age of emotions and sentiments, but the age of reason and logical arguments. Nevertheless, we are not prepared to come out of this dogmatic intellectual logjam and change our thinking and practice.

Even the Dar-ul-uloom Deoband, the most important Madrassah of the world, does not have proper courses on specialization in various aspects of Islamic studies. It has only one-year specialization courses in the studies of the Tafsir (Quran), Fiqh, theology and literature; the syllabus for these specialization courses are available on the madrassah's website but a simply review shows that they are outdated (<http://www.darululoom-deoband.com/english>). On the other hand, the School of Divinity at Harvard University has the following specialization courses.

Harvard Divinity School (HDS) offers four degree programs of two to five years in length (<http://hds.harvard.edu>).

- Master of Theological Studies
- Master of Divinity
- Master of Theology
- Doctor of Philosophy (PhD)

### **Provision of Books**

Muslims did not even inherit the books of their forefathers. Even the works of Ibn-e-Sina, Az-Zahrawi, Umer Khayyam, Farabi, Ibn Nafees and Abu Haitham are not found in the private or public libraries anywhere in the Muslim world. Their translations, rather their original manuscripts, are available in the libraries of the West. One of the classics on the biography



of The Prophet Muhammad (PBUH) (Ibn Ishaq, n.d.) was found and edited by Alfred Guillaume (1888 -- 1965). If any Muslim wanted to carry out research on ancient Muslim philosophy or literature today, he would not go to Al-azhar, Deoband or Braili,<sup>15</sup> as he would not find anything on such topics there. He would have to proceed to the University of Leiden<sup>16</sup> or Oxford, where he could find the required material for his research.

The Middle Eastern collection of Leiden University comprises 6,000 manuscripts and a much larger number of rare printed books in the languages of the Middle East and North Africa, and products of Western Orientalist scholarship until 1950. Early scholars, like Josephus Scaliger, (1540-1609) donated Arabic, Persian and Turkish manuscripts as well as printed books to the library. Levinus Warner (1619-1665) presented his private collection of 1,000 manuscripts, mainly in Arabic, Persian and Turkish, to Leiden University. In 1883, the University Library purchased a collection of nearly 700 manuscripts from the Medinese scholar Amin Ibn. Hasan al-Madani (d. 1898). Christiaan Snouck Hurgronje (1857-1936), perhaps the Netherlands' greatest Orientalist, left his entire private library and archive to Leiden University Library on his death. In the 1960s, the Library bought a large Ottoman Turkish collection, presumably the property of Sultan Murad V<sup>th</sup> (1840-1904) and his heirs. In 2009, the University Library acquired a collection of Islamic manuscripts from Xinjiang in the far West of the People's Republic of China (<http://www.library.leiden.edu/special-collections/oriental-collections/intro-middle-east.html>).

I have visited the libraries of Jamia Ashrafia and Jamia Naeemia,<sup>17</sup> but, to my surprise, the books that I have seen in the personal libraries of the professors in Europe outnumber the books available in these institutions.

In Pakistan, there is no good library on Islamic Law. Once, in Lincoln's Inn London, I tried to look for books on Equity,<sup>18</sup> the library computer

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<sup>15</sup> The largest religious Madaris of the Indo-Pak subcontinent.

<sup>16</sup> Leiden University is the oldest university in the Netherlands. The university was founded in 1575 by William, Prince of Orange.

<sup>17</sup> The largest Madaris in Lahore, Pakistan.

<sup>18</sup> Equity is a very important concept in Islamic law.

showed about 240 titles on the subject with all the information about the authors, publishers, pages of the book and other relevant information in ten seconds. You will not find books in such a large number on such a subject in any library of any of the most prestigious Madaris. Neither is there is any system to help the students to find out the books.

Today, research has become much easier. A computer CD, worth one US dollar, contains the recitation of the whole Quran by one dozen different *qaaries* (who recite the Quran) along with a dozen complete books of exegesis, six canonical works of Hadith and a number of books on Fiqah and Sirah. Finding information has also become easier. If you just put the word *wudu* (ablution) into the search feature, it will show you all the verses of the Quran and the Ahadith that carry the word wudu and it will also give you the opinions of all jurists in a matter of seconds. You can form your own opinion by studying all this information on the subject. If I were to try to accomplish this task in the library of a Madrassah, it would take one month (2.6 million seconds) to accomplish the job. That is the difference between the West and Muslim world.

Take another example. There are more than four thousands titles and documents on the subject of human rights on the University of Minnesota, U.S.A website and these are easily accessible. How amazing! A university of the West has provided everyone, through the web, with such a great number of books and documents on one very important aspect of law and politics: human rights. Moreover, all this material is available free of cost.

Whenever I discuss this matter with the Ulama, the only answer I get is that they have no resources. I do not accept this argument because choices are being made. If they choose to build a single minaret in the mosque instead of four, they could save the amount not spent on this build, and instead utilize it to build a library. As you know, there were no minarets in Masjid-i-Nabawi and Baitullah in the beginning. These were added latter on simply for identification. Is it not enough to have a small beautiful minaret in a mosque for identification and spend the rest to establish a library?

*Hajj* is an obligation for every Muslim who can afford it, but only once. I know many people who perform pilgrimage every year in addition to the obligatory Hajj. We spend billions of rupees on Hajj or *Umrah* every year. Is it not possible for us to spend this entire amount on building up libraries in our country? The acquisition of knowledge is a greater act of worship. We can quote hadith in this context: one night of a scholar is better than a hundred nights of a pious person (*aabid*). Leave that aside, you just calculate, instead, the money that is spent on unnecessary religious rituals, public meetings and rallies in one year; the number would be in billions with which we could set up a grand, prestigious library every year.

The early Muslims carried out research work in very difficult conditions. Is it not a historical fact that Imam Sarakhsi<sup>19</sup> wrote the thirty volumes of *Al-Mabsut*<sup>20</sup> in a dungeon, where he was imprisoned by a Muslim dictator? He had no facility of life, no access to any prestigious library. He had nothing except passion for learning and commitment to the cause. Mohammad Iqbal (1935) says:

نقش ہیں سب نا تمام خون جگر کے بغیر  
نغمہ ہے سودائے خام خون جگر کے بغیر

*Great art is not born in the mind of self-complacent artist; it is the fruit of the tears, the anguish and the travail, which fall to the lot of every true artist who is in tune with the spirit of humanity.*

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<sup>19</sup> Muhammad bin Ahmad bin Abi Sahl Abu Bakr al-Sarakhsi was a Persian jurist, an Islamic scholar of the Hanafi school. He was traditionally known as Shams al-A'imma (the sun of the leaders).

<sup>20</sup> Al-Sarakhsi's 'Mabsut' is spread over 30 volumes and commentates on the work Mukhtasar, which was written by Muhammad bin Muhammad al-Marwazi. The Mukhtasar summarizes some of the foundational texts of the Hanafi school, which were written by Muhammad al-Shaybani, a companion of Imam Abu Hanifah, the founder of the Hanafi school. He organized his work around points of dispute (*ikhtilaf*) and incorporated more information from the Hanafi school, as well as other schools of law.

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## Signs for Men of Understanding

*Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding.*

Quran 3:190

Muslims should take stock of the position they hold in the field of science and technology today. Where do we stand? Fifty-seven Muslim majority countries have an average of ten universities each, for fewer than 600 universities for 1.6 billion people; the standard is much higher in other countries: India has 8,407 universities and the United States has 5,758. Of the 1.6 billion Muslims, fewer than 300,000 qualify as scientists; that converts to a ratio of 530 scientists per one million Muslims. The US has 1.1 million scientists (4,099 per million); Japan has 700,000 scientists (5,095 per million).

The total population of Muslims is 1.6 billion<sup>1</sup> (22% of the world's population), whereas there are only 14 million Jews, which make up only 0.22% of the population. Only two Muslims have been awarded Nobel Prizes in science, whereas Jewish scientists have been awarded 194 Nobel prizes. The Muslims who have won this prestigious award are Ahmed Zewail, an Egyptian-American, who was awarded a Nobel Prize in Chemistry in 1999, and Aziz Sancar, a Turkish-American, who was awarded Nobel Prize in 2015. Both are settled in the USA.

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<sup>1</sup> The Future of the Global Muslim Population. Pew Research Center claims that it is 1.6 billion.

Scientific and biomedical journals are few in number in the Muslim world and many of these journals are not indexed in major bibliographic databases, nor do they provide on-line access. The Arab world contributes less than 0.5% of the scientific research papers appearing in the 200 leading medical journals.

Our educational institutions, our libraries and our laboratories do not compare to those of the West. If we want to study science and technology, we have to apply for scholarships from Western universities. If we intend to carry out research, we have to benefit from the laboratories of the West. In order to get the latest information and material on a specific scientific topic, we have to turn to the research journals of the West.

Muslims should first change their thinking and attitude towards science. They need to remember that science is their legacy. Muslims developed and promoted science and introduced it to the world. Today, we treat it as a western discipline. Muslims religious minded people leave modern schools and universities and prefer to join a Madrassah, even though its curriculum is repugnant to the explicit teachings of Islam. Muslims should consider the acquisition of scientific knowledge as important as obtaining an education in Islamic law (Fiqh).

We should incorporate science subjects in the curricula of Madrassah. We need to set up excellent educational institutions and research institutes for higher education in science. We should create an enabling atmosphere, where there would be higher teaching in science, up to date research on scientific subjects, and where topics such as, how to harness the universe, how to reach the moon and mercury, how to split an atom and how to integrate spirit and matter are discussed and debated freely and frequently. Muslims should make new discoveries for the welfare and benefit of humankind, discover treatments for incurable and fatal diseases, and conduct research to improve the general health and food for the human race. This is an obligation. It is humanity's debt to the Muslims. This is human welfare and this is Islam.

I request and appeal to our respected ulama to develop and promote a taste and culture in the Muslim community for science and technology. If Muslims do not learn lessons from the wars in Afghanistan and Iraq, they will be wiped out. The Ulama should persuade the Ummah to spend money on promoting science and technology, instead of dissipating it on unnecessary rituals, public meetings and rallies.

We spend billions of rupees every year on religious meetings and processions that have no relevance to the true spirit of Islam. Is it not possible for ulama to issue a fatwa to pay the fee of a poor student of science rather than spending money on unnecessary rituals and ceremonies? Similarly, instead of spending money on a second Haj and Umrah, they should finance a student of a nearby engineering university for one complete year. I sincerely believe that by doing so, they can please Allah more, their Hajj and Umrah would be happily accepted and at the same time, promising students can acquire knowledge of science.

Let us consider the following:

- The number of Muslim research scientists and engineers remains well below that of rich countries as well as Latin America and South and East Asia.
- An estimated 80 percent of the world's scientific literature appears first in English. The scientific literature in Arabic, Persian, Urdu, Turkish and other languages is inadequate for teaching students as well as researchers. Therefore, Muslims need competence in reading, writing and comprehending English, an area in which Muslims lag behind.
- Effective science education at primary and secondary levels is not available in state school systems, but only at a handful of private urban schools.
- Universities and technical schools of the Muslim world emphasize theoretical teaching rather than research due to the lack of

laboratories and qualified faculties. Very few strong research doctoral programmes or research centers of academic excellence exist. Overcrowded and underfunded universities have been unable to provide space and resources for research.

- The Muslim community suffers from an acute scarcity of career researchers. While several Muslim countries boast outstanding individual researchers and projects, there is little mentorship or in-house ability to train young researchers. Many of the graduates, being trained in research, are then employed in bureaucratic/official posts. The Muslim world needs to develop research capabilities in universities, research institutes, government ministries, nonprofit foundations, multinational corporations and/or local corporations.
- It needs to develop adaptive research capabilities and not continue to rely on turnkey projects and foreign maintenance.
- Multinational firms active in the Muslim world prefer to conduct research at European or North American sites. They shall start on some adaptive research in Muslim countries to provide incentives for joint ventures in research with state-owned companies and multinationals.
- Professional societies of scientists (physicists, engineers, dentists, physicians and other scientific professions) generally sponsor journals and meetings, but, in the Muslim world, professional societies have been slow to develop in the Muslim world.
- Japan, the United States, Germany and other Western countries spend 2 percent or more of their gross domestic product (GDP) on research annually, whereas no Muslim country spends more than 0.50 percent of its (much lower) GDP on research.
- Authoritarian regimes are prevalent in the Muslim world and they deny freedom of inquiry and dissent, cripple professional societies, intimidate universities and limit contacts with the outside world.



Muslim states rely on the prevailing pattern of technology transfer and see science and technology as commodities to be purchased, an outlook that has a very negative effect on the development of indigenous research capabilities.

- Regional cooperation in science and technology helps in the development of science and technology, but there is no such cooperation in the Muslim world.
- Science and technology research is not adequately institutionalized: continuity of funding, development of human resources, long-term goals and management autonomy are all lacking (Segal, 1996).
- The matter of reconciling faith and reason is also important and consequential. The Muslim obscurantists reject science; there is a popular ignorance and indifference towards science.

No society or civilization can progress without proper advancements in science and technology. The secret of the rise of current western civilizations is the rise of science and technology, after scientific and industrial revolutions. Muslims need to focus on science and technology, if they want to gain a respectful status amongst the community of the nations today.

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## Give to Whoever Deprives You

*Reconcile whoever cuts you off, give to whoever deprives you, and turn away from whoever wrongs you.*

Musnad Ahmed Ahmed: 16883

Muslims, in general, are on a moral decline. This moral degeneration becomes more conspicuous, when we claim that we are the followers of Prophet Muhammad (PBUH) and about whom Allah has said:

وَأَنَّكَ لَ عَلَىٰ خُلُقٍ عَظِيمٍ

*Indeed you are of the highest manners.*

Quran 68:4

Shaikh Saadi,<sup>1</sup> the Persian poet, said of Prophet Muhammad (PBUH):

بِكَمَالِهِ	الْعُلَى	بَلَغَ
بِحَمَالِهِ	الدُّجَى	كَشَفَ
خِصَالِهِ	بِجَمِيعِ	حَسَنَتِ
وَالِهِ	عَلَيْهِ	صَلُّوا

*He went to Meraj (Ascension) due to his excellence;  
The darkness vanished due to his beauty;*

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<sup>1</sup> Abu-Muhammad Muslih al-Din bin Abdallah Shiraz, better known by his pen-name Saadi also known as Saadi of Shiraz, was one of the major Persian poets and literary men of the medieval period. He is not only famous in Persian-speaking countries, but has been quoted in western sources as well. He is recognized for the quality of his writings and for the depth of his social and moral thoughts.

*He has perfected all the virtues;  
Peace be upon him and his progeny.*

Islam, like all religions, teaches moral values. The Quran and the Prophet Muhammad (PBUH) have taught us humility, forgiveness, morality and sweet temperedness, but we are far away from these basic values that make life pleasant today.

## Humility

Islam teaches us to observe humility in our behaviour and conduct. The Quran says that the believers in Allah walk on His earth with humility.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

*And the servants of (Allah) Most Gracious are those who walk on the earth in humility.*

Quran 25:63

فَإِمَّا رَحْمَةً مِنْ أَلَدِ اللَّهِ لَوْ كُنْتَ فَقَطًّا غَلِيظَ الْقَلْبِ لَا نَفِطُوا مِنْ حَوْلِكَ

*And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.*

Quran 3:159

When a believer comes to know that God is the real source of life and power; this life is transient and human beings have to render their accounts in the Hereafter, he naturally becomes humble, polite and kind. He is told that if he asks for mercy from Allah, he should be merciful towards His creatures. If he is not kind and tender-hearted to all Allah's creatures, he will be deprived of His mercy. If he helps people, Allah will help him. If he mitigates the pains and miseries of people, Allah will alleviate his pain and

distress on the Day of Judgment. These teachings inculcate in him mercy and kindness and root out narrow-mindedness.

The Prophet Muhammad (PBUH) has advised humility in many aspects of life:

- “Whoever relieves a believer’s distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates the situation of one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this life and the Hereafter. Allah helps the servant as long as the servant is helping his brother” (*Muslim, Hadith Number 36*).
- “Wealth does not decrease because of charity, and Allah increases His slave in honour when he forgives others. Moreover, no one humbles himself before Allah but Allah will raise him (in status)” (*Muslim, Hadith Number 2588*).
- “Whilst a man is letting his garment drag out of pride, he is swallowed up by the earth and will continue sinking in it until the Day of Resurrection” (*Bukhari, Hadith Number 3297*).
- Bara ibn Aazib said: “The Prophet (PBUH) was moving soil with us on the day of al-Ahzaab, and I saw him with dust covering the whiteness of his stomach” (*Bukhari, Hadith Number 6809*).
- It is narrated by al-Aswad: I asked Hazrat Aa’ishah (RA)<sup>2</sup>, what the Prophet (PBUH) used to do in his house? And she said: “He used to serve his family and when the time for prayer approached, he would go out and pray” (*Bukhari, Hadith Number 644*).
- The Prophet Muhammad (PBUH) says: “If a servant of one of

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<sup>2</sup> The wife of The Prophet (PBUH).

you brings food and you do not want to make him sit and eat with you, then let you offer him a morsel or two, because he has prepared it and served it” (*Bukhari, Hadith Number 2418*).

## No Anger

Anger is the most dangerous enemy of living a moral life. Under the influence of anger man forgets his ethical values. Bahadur Shah Zafar,<sup>3</sup> the last Muslim Emperor of India, has beautifully expressed this idea in the following couplet:

ظفر آدمی اس کو نہ جانے گا  
ہو کیسا ہی وہ صاحب فہم و ذکا  
جسے عیش میں یادِ خدا نہ رہے  
جسے طیش میں خوفِ خدا نہ رہا

*Zafar don't consider him a man, no matter how wise and intelligent he may be, who forgot God in his days of luxury and lost fear of God when roused to anger.*

Only the fear of God can suppress anger. One of the characteristics of believers, as described in the Quran, is that when they are roused to anger, they show patience and forgiveness.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝ الَّذِينَ يُنفِقُونَ فِي  
السَّرَّاءِ وَالْغُرَّاءِ وَالْكُطُوبِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth,*

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<sup>3</sup> Mirza Abu Zafar Sirajuddin Muhammad Bahadur Shah Zafar was the last Mughal emperor; he was crowned on 28 September AD 1837. He was a nominal Emperor. He used *Zafar*, (victory), a part of his name, for his *nom de plume* (*takhallus*) as an Urdu poet. Following his involvement in the Indian Rebellion of 1857, the British tried him and then exiled him to Rangoon in British-controlled Burma where he died in 1862 at the age of 87.

*prepared for the pious. Those who spend (in God's Cause) in prosperity and in adversity, who repress anger, and who pardon the people; verily, God loves the good-doers.*

Quran 3:133-134

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝  
وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

*So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with God (Paradise) is better and more lasting for those who believe and put their trust in their Lord. And those who avoid the greater sins, and illegal sexual intercourse, and when they are angry, they forgive.*

Quran 42:36-37

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

*But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.*

Quran 42:43

The Prophet Muhammad (PBUH) has advised in many ways against anger and to adopt pleasantness of behavior with smile.

- Suleiman ibn Sard said: "I was sitting with the Prophet (PBUH), and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out".

The Prophet (PBUH) said, "I know a word which, if he were to say it, what he feels would go away". If he said "I seek refuge with Allah from the Shaytaan, what he feels (i.e., his anger) would go away" (Bukhari, Hadith Number 337). The Messenger of Allah (PBUH) said: "If any of you becomes angry, let him keep silent" (Musnad Ahmed, Hadith Number 329).

- Abu Hurayrah reported (*Bukhari, 2009*) that a man said to the Prophet (PBUH), “Advise me.” The Prophet Muhammad (PBUH) said, “Do not become angry”. The man repeated his request several times, and each time The Prophet (PBUH) told him: “Do not become angry”.
- According to another report (*Musnad Ahmed, Hadith Number 373*), the man said: “I thought about what the Prophet (PBUH) said, and I realized that anger combines all kinds of evil”.
- “Do not become angry and Paradise will be yours” (*Tabarani, Hadith Number 465*).
- “Whoever controls his anger at the time when he has the means to act upon it, Allah will fill his heart with contentment on the Day of Resurrection” (*Tabarani, Hadith Number 453*).
- “The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself, when he gets angry” (*Musnad Ahmed, Hadith Number 236*).
- Anas said: I was walking with the Messenger of Allah (PBUH), and he was wearing a Najraani cloak with a rough collar. A Bedouin came and seized him roughly by the edge of his cloak, and I saw the marks left on his neck by the collar. Then the Bedouin ordered him to give him some of the wealth of Allah that he had. The Prophet (PBUH) turned to him and smiled, then ordered that he should be given something” (*Bukhari, 2009*).
- There is a Hadith narrated by Abu Hurairah (RA) (*Musnad Ahmed, Hadith Number 367*)) that the Messenger of Allah said that: “Strong person is not that he who subdues his contestant; rather he who can control his anger. A villager came to the Prophet and asked for a piece of advice. Prophet (PBUH) advised him to control anger”.
- The Prophet (PBUH) did not swear at anyone, nor was He rude, nor did He curse anyone. If He desired to reprimand someone, He would say: “what is wrong with him, may dust be cast in his face” (*Bukhari, Hadith Number 5684*).
- Abdullah ibn Haarith said, “I never came across a person who



smiled as much as Prophet Muhammad (PBUH). Prophet Muhammad (PBUH) regarded smiling to a brother as an act of charity” (*Tirmidhi, Hadith Number 3641*).

- Jarir ibn Abdullah said, “The Messenger of God never refused me permission to see him, since I embraced Islam and never looked at me except with a smile (on his face)” (*Muslim, Hadith Number 6050*).
- Anas said: “The Messenger of God was one of the best men in character. One day he sent me to do something, and I said: I swear by God that I will not go. However, in my heart, I felt that I should go to do what the Messenger of God had commanded me; so, I went out and came upon boys playing in the street. All of a sudden the Messenger of God, who had come from behind, caught me by the back of the neck, and when I looked at him he was laughing” (*Abu Dawud, Hadith Number 4755*).
- Once a man asked Muhammad (PBUH) for an animal to ride. He replied that He would give him the baby of a she-camel to ride on. The man asked “what would he do with a she-camel baby? Muhammad (PBUH) replied, “Is there any camel which is not born of a she-camel?” (*Abu Dawud, Hadith Number 4998*).
- The Prophet (PBUH) used to say to kids: “I will give such and such (i.e. gift or so) to the one who comes to me first”. So, they used to race and fall on His back and chest (*Musnad Ahmed*).
- A companion of The Prophet says: “I have never seen a man who smiled as much as the Messenger of Allah” (*Tirmidhi, Hadith Number 2641*).
- Hazrat Aisha (RA) narrated: “I once found difficulty in riding a horse, so I kept reining it in repeatedly”. The Prophet (PBUH) then said, “You must have gentleness” (*Muslim, Hadith Number 1863*).

It is reported that Imam Musa Kazim<sup>4</sup> asked his servant to bring a cup of hot tea. When the servant, came closer to him, the tea was accidentally

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<sup>4</sup>. Musa ibn Ja’far al-Kadhim also called al-Kadhim (the one who controls his anger), was the seventh Shiite Imam after his father Ja’far al-Sadiq. He is regarded by Sunnis as a

spilled on his foot. He looked in anguish and anger towards the servant who became extremely nervous but resorted to The Quran to save his skin and said:

وَالْكَاظِمِينَ الْغَيْظَ

*They control their anger.*

The master kept quiet; rather signs of anguish and anger disappeared from his face. The servant further recited:

وَالْعَافِينَ عَنِ النَّاسِ

*And they forgive the people.*

The master said,

I forgive you.

Listening this the servant completed the verse:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*And Allah loves those who give more than due.*

The master said,

I free you from the bond.

Quran 3:134

This is Islamic higher morality: free a slave, even if he burns your feet.

The behaviour and manners of Muslims require improvement and a lot of refinement. We often lose temper and behave in a rough, impolite manner. The greater the religious scholar/Sufi, the more harsh (*jalali*) and

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renowned scholar, and was a contemporary of the Abbasid caliphs Al-Mansur, Al-Hadi, Al-Mahdi and Harun al-Rashid. He was imprisoned several times, finally dying in Baghdad in prison.

more arrogant he is. Likewise, the higher in rank the officer is, the ruder and arrogant he becomes. When I was studying the *Tafseer* (exegesis) of the Quran in my boyhood, I used to visit a religious scholar in the madressah to help me understand certain points fully. If I asked sensitive questions, he would lose his temper. The same is the case of higher officers serving in the government. Once an officer told me, that he had not offered a chair to a person who had called upon him in his office, and instead kept the visitor standing in front of him, and the officer felt pride about being rude to this person who called upon him in his office. I retorted instantly that he had misbehaved and there was no justification for him to do so, because he was appointed by the government to serve people, and the people pay salary that he draws.

## Forgiveness

Islam teaches us forgiveness. There are many names of Allah given in the Quran. These names are called the “Most Beautiful Names” (*Asma e Husna*). Some of these most beautiful names are related to Allah’s mercy and forgiveness.

- Al-Ghafoor: The Most Forgiving: This name occurs in the Quran more than seventy times. There are other names from the same root, such as *Ghafir* and *Ghaffar*. The meaning of the Arabic word “*ghafara*” is to cover, to hide and from it comes the meaning “to excuse”, “to pardon”, “to remit” and “to forgive”. The Quran (4:116) says that Allah does not forgive the *Shirk* (without repentance), but He may forgive every other sin for whomsoever He wills.
- Al-Afuw: This name occurs in the Quran five times. Literally, the word *Afuw* means “to release”, “to heal” “to restore, to remit”. Thus, in relation to Allah, it means “to release us from the burden of punishment due to our sins and mistakes”, “to restore our honor, after we have dishonored ourselves by committing sins and making mistakes”.
- Al-Tawwab: The Acceptor of Repentance: This name of Allah is mentioned in the Quran about 11 times. The word “*tawwab*” gives the sense of “oft-returning”, which means that God repeatedly accepts the

repentance.

- Al-Haleem: The Clement: This name is mentioned fifteen times in the Quran. This means that Allah is not quick to judgment. He gives time to see His servant return to Him.
- Al-Rahman and Al-Rahim: The Most Merciful and Compassionate: Al-Rahman is mentioned 57 times and al-Raheem is mentioned 115 times. Al-Rahman indicates that God's mercy is abundant and plenty and Al-Raheem indicates that this is always the case with Allah.
- The Prophet Muhammad (PBUH) has taught us this prayer: "O God, You are most Forgiving One, You love to forgive, so forgive me" (*Tirmidhi, Hadith Number 3515*).

The Prophet Muhammad (PBUH) was the most forgiving person. When he went to *Ta'if* to preach the message of Allah to his people, they mistreated him, abused him and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, an angel appeared to him and told him that Allah was very angry with the people of *Ta'if* and sent him to destroy them because they mistreated Allah's beloved Prophet (PBUH). The Prophet (PBUH) prayed to Allah to save the people of *Ta'if*, because what they did was out of their ignorance. He said: "O' Allah, guide these people, because they did not know what they were doing" (*Bukhari, Hadith Number 458*).

When the Prophet Muhammad (PBUH) entered the city of Makkah after the victory<sup>5</sup>, the Prophet had in front of him some of his staunchest enemies, those who had fought him for many years, persecuted his followers and killed many of them. He now had full authority to do whatever he wanted to punish them for their crimes. The Prophet (PBUH) asked them: "What do you think I shall do to you now". They expected nothing but retaliation and pleaded for mercy. The Prophet said:

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<sup>5</sup> The conquest of Makkah (Arabic: *fath Makkah*) is the historical event when Makkah was capitulated for and conquered by Muslims on 11 December 629 (Julian), 18 Ramadan, 8 AH.

*Today I shall say to you what Yusuf (referring to Prophet Yusuf (PBUH) as mentioned in The Quran) said to his brothers, No blame on you today. Go, you are all free*

Quran 12:92

Abu Jahl was the worst enemy of Islam. His son, Ikrimah followed in the footsteps of his father. The Prophet Muhammad (PBUH) forgave Ikrimah on the eve of the conquest of Makkah. Ikrimah ran away to Yemen. His wife Umm Hakim, daughter of Al Harith Ibn Hisham, had already converted to Islam. She sought pardon for her husband from Muhammad (PBUH), who granted it. She went to Yemen and returned with her husband. When The Prophet (PBUH) saw Ikrimah coming to him, he instructed his companions that Ikrimah Ibn Abu Jahl was coming and that they should not rebuke his father in front of him. To speak ill of the dead pains the living. Subhan Allah! What a respect and veneration for humankind! It is said to his severely wronged companions that the son of their worst enemy was coming and they must not cause him pain by speaking ill of his father. This was the broad-mindedness and magnanimity of character that made people enter the fold of Islam in both the East and the West. As a result of this treatment, Ikrimah devoted the rest of his life to the cause of Islam.

Habbar Ibn Aswad hurt Zainab, the daughter of The Prophet Muhammad (PBUH), when she was attempting to emigrate from Makkah. She was pregnant. She suffered a miscarriage, from which she never recovered. Habbar came to the Prophet (PBUH) and sought pardon. The Prophet Muhammad (PBUH), despite his personal pain, granted him an unconditional pardon.

Hazrat Hamza was The Prophet's loving and devoted uncle. Wahshi Ibn Harb killed Hamza ruthlessly during the battle of Uhud. Hinda, wife of Abu Sufyan, chewed the liver of Hamza after his martyrdom. Wahshi came to The Prophet Muhammad in Madina and asked for forgiveness. The Prophet (PBUH) pardoned him. Hinda sought pardon from Muhammad on the eve of the conquest of Makkah and he granted it.

During The Prophet's lifetime, a false accusation was leveled against his wife Ayesha. Mistah Ibn Athathah, one of the relations of Abu Bakr

Siddique (RA), spread this false accusation against Ayesha. It was a great misdemeanor on his part. Mistah was not a well off person and was financially helped by Abu Bakr, which he stopped after this incident. It was, in the first instance, not the legal responsibility of Abu Bakr to extend help to him. He did it on his own accord on moral grounds. After this incident, he was morally justified to stop this financial help. When Abu Bakr stopped giving Mistah financial help, the following verse was revealed:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا  
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ

*Let not those who are men of plenty and means among you swear that they will not give to their relatives and the poor and those who leave their homes in the service of God. They should forgive and overlook (their feelings). Would you not like God to forgive you? And God is forgiving and kind.*

Quran 24:22

Such are the noble teachings of Islam! What a high moral standard Muslims are taught through the Quran and the actions of its prophets! Muslims are advised to do good even to the enemies and those who have hurt them. Yet Muslims are not known for higher ethical values today. When I was studying in Great Britain (1995-98), the professors of criminal law would teach us precedents of the higher courts. It was a strange coincidence that most of the precedents involving offences of moral turpitude were cases brought against Muslim settled there. I often pondered this issue and, in my heart of hearts, felt ashamed. The majority of the precedents of fraud, deception, breach of trust and other immoral criminal actions arose from our own community, in spite of the fact that good character and high manners have the highest value in Islam. The Prophet Muhammad (PBUH) has said that the best amongst the Muslims is he who has the best character.

Man's greatness is not measured by his education, wealth, or rank but by his high manners, humility, austerity and sincerity. Once I was listening to an interview of Maulana Maududi on Radio Pakistan, an interview he gave a few months before his death. Maududi, because he had devoted all his life to the cause of Islam and its revival, was asked what, in the light of his life long experience, do Muslims need to do most? He instantly replied that Muslims need "moral rearmament". This was the sum and substance of Maududi's life long devotion to the cause of Islam.

What he said was, no doubt, 100% correct. Without manners, we are sterile. Morality is our best weapon. Our religion spread through higher ethical values, yet today Muslims are generally lack high morals and manners. Our flowers have lost their fragrance. We need a deeper reflection. We need to look into our ethical values very carefully. We need humility, forgiveness, high morality and sweet temperedness. We must launch a movement to correct and rectify our morals and manners.

### **Higher Morality**

The Prophet Muhammad (PBUH) said that if people treat you gently, you also treat them well and if they treat you badly, still you respond in a good way (*Mishkat, Hadith Number 183*).

Imam Baihaqi has related this tradition in his collection of *Hadith* that the Prophet Muhammad (PBUH) said: "shall I not tell you what the best character in this world and the Hereafter is? He who severs ties with you, you forge link with him; who deprives you of something, you give him and who wrongs you, you forgive him".

Uqbah ibn Amir reported: I met the Messenger of Allah and I began speaking, taking his hand and saying, "O Messenger of Allah, tell me about virtuous deeds".

The Messenger of Allah (PBUH) said: "O Uqbah, reconcile whoever cuts you off, give to whoever deprives you, and turn away from whoever wrongs you" (*Musnad Ahmed, Hadith Number 16883*).

These traditions explicitly explain that our conduct and behaviour is not bilateral but unilateral. We are not directed to do good to a person simply because he is good to us. We must respond positively and do good even to a person who has done us harm. We must not repay evil with evil but must forbear and forgive. We do this to seek the pleasure of Allah, to obey The Prophet (PBUH) and for our own welfare. If we do this with the intention of seeking Allah's pleasure, then even the evils of other people won't stop us from treating them well. This is the accomplishment and climax of good character for which The Prophet Muhammad (PBUH) was sent to humankind (*Muwatta Imam Malik*).



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## We Have Honoured the Sons of Adam

*We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours.*

Quran 17:50

The human rights movements started gathering momentum soon after World War II. The United Nations drew up the Universal Declaration of Human Rights (UNDHR) in 1948. In 1966, the UN adopted the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. The Convention on Elimination of all forms of Discrimination against Women (CEDAW) was enforced in 1981 and Convention on the Rights of the Child came into force in 1990. Besides this, the world community has unanimously agreed on hundreds of declarations, covenants, treaties and other agreements dealing with various aspects of human rights.

Religions teach us respect for human beings. Islam, since its inception, has focused its teachings on humankind. The story of our ancestors, Adam and Eve, clearly indicates that humans are noble and dignified. He is the being to whom the angel bowed and prostrated. The objective of our Old Testament and New Testament (Zabur, Torah, Injil) is also the welfare and development of humankind.

1. *What is man, that thou art mindful of him? and the son of man, that thou visitest him?*

2. *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*
3. *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*
4. *All sheep and oxen, yea, and the beasts of the field;*
5. *The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*
6. *O Lord our Lord, how excellent is thy name in all the earth!*

Psalm 8

The Quran says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.*

Quran 17:70

The Quranic vision of human dignity is manifested in various ways and in different contexts. There is direct and unqualified affirmation of the dignity of man that is self-evident and comprehensive in its recognition of dignity for all human beings, without limitations or qualifications of any kind such as color, creed, race or gender.

The foremost human right is the right to live and respect human life as is declared in the Holy Quran.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

*If any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people.*

Quran 5:32

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

*Take not life, which Allah hath made sacred, except by way of justice and law.*

Quran 6:151

These verses make it incumbent on every human being that, under no circumstances, should he take a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. Here the killing of one person (homicide) has been distinguished from the destruction of life carried out in pursuit of justice, wherein only a proper and competent court of law will be able to decide whether or not an individual has forfeited his right to life by disregarding the right to life and peace of other human beings; this is determined after the complete due process of law. In contrast to taking a life, the Quran says:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

*And if any one saved a life, it would be as if he saved the life of the whole people.*

Quran 5:32

Saving a man from death can take many forms; for example, a man may be ill or wounded or starving. Whatever the circumstance, Muslims are commanded to save his life, irrespective of his nationality, race or colour.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا جَزَاءُ ذَٰلِكَ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

*If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.*

Quran 4:93

Islam recognizes the economic rights for which the Holy Quran enjoins upon its followers.

وَرَبُّهُمُ إِلَهُهُمْ حَقٌّ لِلَّسَّائِلِ وَالْمَحْرُومِ

*And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).*

Quran 51:19

The Prophet (PBUH) said:

Allah says, I will be against three persons on the Day of Resurrection:

One who makes a covenant in My Name, but he proves treacherous;

One who sells a free person (as a slave) and eats the price;

And one who employs a laborer and gets the full work done by him but does not pay him his wages.

Bukhari, Hadith No. 2227

Islam lays great emphasis on justice. This point is made clear in the Quran.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

*We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice.*

Quran 57:25

The sole object for which all the Prophets from Adam (PBUH) to Muhammad (PBUH) were sent with these three things (clear signs, books and balance) was that mankind's conduct in the world and the system of human life, individually as well as collectively, should be established with

justice. This means that every Muslim should precisely know the rights of God, the rights of himself and the rights of all people with whom he may have to deal with in any way, and he should fulfill them faithfully. Similarly, the system of collective life should eliminate every kind of injustice from society, safeguard every aspect of social life against extremism, establish correct balance and equity in all spheres of collective life, so that all elements of society should receive their rights equitably and fulfill their obligations and duties responsibly.

In other words, the object of sending all the Prophets (PBUT) was to establish individual as well as collective justice. Though their direction from God, they wanted to establish justice in the personal life of each individual to bring about poise and equilibrium in his mind, his character, his conduct and his dealings. They also wanted to establish the whole system of human society on justice, so that both the individual and the society should assist and cooperate with each other in their spiritual, moral and material well being instead of being, a hindrance and obstacle (Maududi, 2003).

Similarly, the Quran says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَغْتَدُوْا

*Let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part).*

Quran 5:2

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْٓا۟ۙ اِعْدِلُوْٓا۟ۙ هُوَ اَقْرَبُ لِلتَّقْوٰى

*Let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety.*

Quran 5:8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ  
فَقِيرًا فَلَا تُفْسِدُوا أَمْوَالَهُمْ الَّتِي بَعَثَ اللَّهُ فِيهَا فَهْمًا فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*O' Ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.*

Quran 4:135

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

*And when ye judge between man and man, that ye judge with justice.*

Quran 4:58.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

*No bearer of burdens can bear of burdens can bear the burden of another.*

Quran 6:164

Islam believes in absolute equality between men irrespective of any distinction of colour, race or nationality.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

*O' mankind! We created you from a single (pair) of a male and a female.*

Quran 49:13



وَجَعَلْنَكُمْ سُعُبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

*And made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.*

Quran 49:13

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

*O' Ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed.*

Quran 49:11

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا

*O' ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs.*

Quran 49:12

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

*O' ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them.*

Quran 24:27

Islam protects freedom of religion and conscience.

لَا كُرْأَفِ الدِّينِ

*Let there be no compulsion in religion.*

Quran 2:256

Prophet Muhammad (PBUH) accomplished human honour and dignity. The Charter of Madina (*Misaaq-i-Madina*) and the Prophet's Farewell Address at his last pilgrimage reflect all the above-mentioned teachings of the Quran. The Farewell Sermon (*Khutabah-Hajj-atul-Wida*)<sup>1</sup> was the first formal Charter of Human Rights. Its main features include the following.

- O! People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust.
- Hurt no one so that no one may hurt you.
- You will neither inflict nor suffer any inequity.
- O' People, it is true that you have certain rights with regard to your women, but they also have rights over you. Do treat your women well and be kind to them for they are your partners and committed helpers.
- All mankind is from Adam and Eve (PBUT), an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black any superiority over white - except by piety and good action.
- Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim, unless it was given freely and willingly.

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<sup>1</sup> The Farewell Sermon (Khuṭbat-ul-Wada), also known as Muhammad's Final Sermon or The Last Sermon, and was delivered by the Islamic Prophet, Muhammad on the 9<sup>th</sup> of Dhu al-Hijjah, AH 10 (9 March AD 632) in the Uranah valley of Mount Arafat, during the Islamic pilgrimage of Hajj. It is reported by all books of Hadith, including Sahih al-Bukhari.

- Do not do injustice to yourselves.

The Holy Quran explains the reason for human rights.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَضَّلْنَاهُ عَلَىٰ عِلْمٍ هَدَىٰ وَرَحْمَةٍ لِّقَوْمٍ يُؤْمِنُونَ

*For We had certainly sent unto them a Book, based on knowledge,  
which We explained in detail,- a guide and a mercy to all who  
believe.*

Quran 7:52

Mercy for human beings is the value that embodies gentleness, care, consideration, love and forgiveness. When these characteristics are observed, they are a reflection of the mercy of Allah towards His creation. The Quran declares clearly that Prophet Muhammad (PBUH) is a mercy for all creation: not just for his family and friends or the Arab nation, or the people of the 7<sup>th</sup> century or Muslims of all time or even human beings alone.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We sent thee not, but as a Mercy for all creatures.*

Quran 21:107

The Prophet Mohammad (PBUH) was the embodiment of mercy. He showed compassion to all those around him: family, orphans, friends, strangers and even enemies. Let me quote an instance from the biography of The Prophet (PBUH). Once when he was sitting in Masjid-i-Nabawi with his companions, a villager came into the area, where they were gathered, and started urinating in the mosque. The Prophet's companions ran to stop him. The Prophet (PBUH) refrained them from doing so and

let the man urinate. “May be he is in trouble”, said The Prophet (PBUH). We claim to be his devout followers and servants, but we do not allow people of other sects to offer prayers in the mosque, whereas The Prophet (PBUH) allowed urination.

The Prophet (PBUH) also treated the environment and animals with respect and mercy. The words and behaviour of Prophet Muhammad (PBUH) make it clear that causing defenseless creatures pain and suffering is not only completely unacceptable, but we will also be answerable to God for such actions.

- The Prophet (PBUH) says: If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, “O Lord! That person killed me in vain! He did not kill me for any useful purpose” (*Nasa’i, Vol. 3, Hadith No. 755*).
- If The Prophet (PBUH) saw any animal over-burdened or ill-fed, he would speak to the owner and say, “Fear God in your treatment of animals” (*Abu Dawud, Hadith No. 2549*).
- One of the companions narrates, we were on a journey and during the Prophet’s absence, we saw a bird with its two chicks; we took them. The mother bird was circling above us in the air, beating its wings in grief. When Prophet Muhammad (PBUH) returned he said, “who has hurt the feelings of this bird by taking its chicks? Return them to her” (*Abu Dawud, Hadith No. 2675*).
- Once The Prophet Muhammad (PBUH) was going somewhere along with his companions. On their way, they came across a bitch feeding her young puppies. The Prophet (PBUH) advised his companions to follow a different route, so that bitch could feed her puppies undisturbed. Subhan Allah!

These teachings reflect the character of Prophet Muhammad (PBUH), in whom we believe as a true Messenger of Allah. This moral character has disappeared in Muslims of East and West. We are the people who claim to

be devotees of the Messenger of Allah, but do we have any compatibility and congruence with his character?

بمصطفیٰ برسائے خویش را کہ دیں ہمہ اوست  
اگر بہ او نہ سیدی، تمام بولہبی است

*Try to reach out to Muhammad (PBUH) for he is the real Deen and if you do not reach him, it would be the religion of Abu Lahab, not Islam.*

Iqbal, 2002

The modern world has placed more emphasis on the rights of the man. We the Muslim community, unfortunately and against clear teachings of Islam, treat the modern movement of human rights as machinations and conspiracies of the West against Islam. Consequently, we have developed a negative approach to the issue and that is very harmful. We should have initiated and led this human rights movement because of our history. We are custodians of human rights as are enshrined in the above-referenced verses of the Quran and the Last Sermon of The Prophet (PBUH), but instead, we have developed a reactionary and negative attitude, falling behind and away from the ideals of Islam.

We can embrace our heritage and be relevant today. We can have an eclectic and selective approach to the application of Islamic values in the modern world. We can disagree with those norms of modern humanity that are contrary to our belief system and accept positively all those that are in conformity with it.

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## And Women Shall Have Similar Rights

*And women shall have rights similar to the rights against them, according to what is equitable.*

Quran 2:288

Women make up half of humanity. Fifty percent (50%) of the world population consists of women, but, unfortunately, attitude of Muslims towards women is not Islamic. It is conservative and medieval. This attitude toward women is morally wrong, and at the same time, it does not meet the demands of the time. It appears that we are very much influenced by the alien ideas with regard to women. According to one of these beliefs, Eve was the cause of the first act of disobedience and this gave rise to the concept that women are the root of all evil. From this origin, woman's 'moral degradation' found its expression in every human thought and attitude.

Christians initially subscribed to this belief, but now recognize most women's rights because of the human rights movement, yet Muslims still follow the stories and legends of *Israeliaat* (the traditions of the books of the Jews and the Christians) in their speeches, writings and actions, whereas the Quran has a very different perspective and is very clear about it.

Islam declares clearly and unequivocally that a woman, as a human being, is equal to a man. The Holy Quran addresses both men and women in the same manner: i.e. *An-Nas* (O! People), *Al-Insan* (O! Human Beings), *Al-Bashar* (O! Humans) and *Al-Momin* (O! Believer). All these terms are used to address the people and are equally applicable to both women and

men without any distinction, whatsoever on the basis of gender. In the following passage, the Quran describes the equality of human origins.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

*O' mankind! reverence your Guardian-Lord, who created you from a single person.*

Quran 4:1

The Quran declares that Allah created men and women equal in origin as human beings with no superiority or inferiority over each other in any respect whatsoever; rather the superiority depends on the degree of righteousness that can be achieved through good conduct, and just and right deeds, and this can be attained equally by a man or a woman.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ

*O' mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.*

Quran 49:13

It was a common social and somewhat religious belief in the pre-Islamic era that women were cursed as the fall of Adam from the Heaven was due to Eve. The Quran repeatedly refers to both Adam and Eve while narrating the story, and declares that Adam and Eve, both committed the lapse.

فَدَلَّسُوهَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ وَكَادَتْهُمَا رَبُّهُمَا  
أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

*So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew*



*together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you"?*

Quran 7:22

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

*Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been.*

Quran 2:36

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*They said: Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.*

Quran 7:23

Islam grants equal status to both men and women and has made no distinction whatsoever between them on the basis of gender. Islam gives equal value to the life of women and men and emphasizes that point by defining equal punishment for a killer of either gender.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

*If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever).*

Quran 4:93

Regardless of the true Islamic teachings explaining gender equity, it is generally, but wrongly believed in Muslim societies that men are superior to women. Adherents to this position use this verses an excuse.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَى نِجَاتِ دَرَجَةٍ

*And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them.*

Quran 2:228

This verse merely provides guidance to the Muslim as to how to conduct their family matters. Islam considers family as a basic social unit and, therefore, Allah has defined equal rights and obligations for both wife and husband within the sacred unit. The words “men have a degree over them”, only apply to the marital relation between the two and exclusively points to the responsibility of men to earn for their family. It does not to give men a license to control and mistreat women, as Islam declares them equal human beings.

According to the Quran, dignity belongs to human beings, both men and women, and human beings are Allah’s best creation and that is the reason He has blessed Adam with enormous respect.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*We have indeed created man in the best of mould.*

Quran 95:4

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.*

Quran 17:70

Islam condemned the evil practice of killing female children in the pre-Islamic era. The Holy Quran reprimands the perpetrators, stating that they will be questioned for the same heinous crime on the Day of Judgment. The Holy Quran (81:8-9) says in a very emphatic way:

وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ○ بِأَيِّ ذَنْبٍ قُتِلَتْ

*And when the female (infant) buried alive is questioned: For what sin was she killed?*

The Quran views the birth of female children as a blessing and advises its followers that the birth of female children should not be a sad occasion for the families.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ○ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

*When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?*

Quran 16:58-59

Islam makes seeking knowledge mandatory for both women and men. The Holy Quran (21:7) signifies this importance in the following words:

فَسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*If ye realise this not, ask of those who possess the Message.*

There are many Ahadith that support and motivate for female education.

- Acquisition of knowledge is obligatory for all Muslim (Ibn Majah, 183).
- The one who properly educate a slave girl, teaches her discipline, good manners, declares her free and then goes for marrying her, will have double rewards (*Bayhaqi, n.d.*).

- Some women requested The Prophet (PBUH) to fix a day for them as the men were taking all his time. On that The Holy Prophet (PBUH) promised them one day for religious lessons and commandments (*Bukhari, Hadith No. 101*).

Islam encourages Muslim women to express their views in all matters of life, from home affairs to political organization. The Holy Quran (42:38) describes a characteristic of its followers in the following words:

وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ

*Who (conduct) their affairs by mutual consultation.*

The Holy Prophet Muhammad (PBUH) used to consult his wives on various matters and seek their opinions. An example is mentioned in almost all the important books of Sirah and Hadith. When a truce was concluded in Hdaybiyyah<sup>1</sup> and a treaty was signed between The Prophet (PBUH) and residents of Makkah. One of the conditions of the treaty was that The Prophet (PBUH) and his companions would go back to Madina without performing Hajj (pilgrimage) that year. The companions were not happy over this condition, which The Prophet (PBUH) accepted only to avoid bloodshed between the two sides. The Holy Prophet (PBUH) suggested to the companions that before returning to Madina, they should slaughter their animals (sacrifice) and shave their heads as per the religious practices during Hajj. But no one acted upon the instruction of the Holy Prophet (PBUH). He then repeated his words two more times. Again, no one followed the instructions. He was surprised and leaned towards his wife, Um-e-Salma (RA) and shared his displeasure with her about not receiving a response from the companions. Umm-e-Salma (RA) replied:

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<sup>1</sup> The Treaty of Hdaybiyyah was an important event that took place during the formation of Islam. It was a pivotal treaty between Muhammad (PBUH), representing the state of Madina, and the Quraish tribe of Makkah in March AD 628. It helped to decrease tension between the two cities, affirmed a 10-year peace, and authorized the Muslim to return the following year in a peaceful pilgrimage, The First Pilgrimage.

O! The Prophet of Allah (PBUH), if you really want your instructions to be followed, then you need to act yourself. Leave the scene and talk to no one until you make your sacrifice and shave your hair (*Bukhari, Vol 3, Hadith No. 891*).

The Prophet (PBUH) did what Um-e-Salma advised. When the companions noticed these acts of The Prophet (PBUH), they too stood up and did what was asked of them. This is a very clear example of women's participation in the Hudaibiyyah peace talks as well as the consultation of the Holy Prophet (PBUH) with women at one of the most sensitive moments of Islamic history. Similarly, examples exist that show women were consulted during the election of Uthman (RA), the third caliph.

There is another interesting precedent. Umar (RA), the second Khalifah, once in his sermon advised not paying a big *Mehar* (dower gift to a bride), because The Holy Prophet (PBUH) had never paid more than 12 Oqiah of Mehar to his wives. Hearing this a woman stood up and confronted Umar (RA), by saying when Allah wants to give us more, why are you depriving us? Did Allah not ordain in the Holy Quran (4:20).

وَأَتَيْتُمُ إْحْدِيهِنَّ فَنَظَرَا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

*Even if ye had given the latter a whole treasure for dower, Take not the least bit of it back.*

Hearing this argument, Umar (RA) confessed his mistake and withdrew his orders of fixing *mehar*.

Islam guarantees protection to women from false accusation and introduces exemplary punishment (*Hadd*) to protect their honor. The Holy Quran has declared that all women are chaste and has prohibited its followers from leveling baseless allegations. If any woman is charged with committing adultery, the man has to produce four eye to prove his charges. If he fails to do so, he will be awarded the punishment of 80 stripes and, furthermore, he will be debarred from giving testimony for ever.

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors.*

Quran 24:4

Islam permits the economic rights of women, including the right to work outside their house. The Quran narrates approvingly of the work of the two women seen by Moses (AS) at the well.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

*And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and beside them he found two women who were keeping back (their flocks). He said: What is the matter with you? They said: We cannot water (our flocks) until the shepherds take (their flocks). And is our father is a very old man.*

Quran 28:2

Islam has given inheritance rights to women in their capacities as mother, sister, daughter and wife. They are all entitled to get a fixed share in the property of their ancestors. The Quran (4:7) says:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرٌ ۚ نَّصِيبًا مِّمَّا قَرُوءًا

*From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, -a determinate share.*

Quran 4:7

Khadija (RA), The Holy Prophet's (PBUH) first wife, was a famous trader of Quraish and The Holy Prophet Muhammad (PBUH) in his youth used to take her goods to foreign lands. Ayesha (RA) narrates about Umm-ul-Momineen Zainab Bint-e-Jahash (RA) that she used to process leather and then sew different things from it to sell in the market. She spent the money gained in this way for alms giving (*Nasa'i, Vol. 2, Hadith No. 1307*).

Muslim history reveals that women even participated in battles (Jihad). Rabia (RA), daughter of Mauoz (RA) says that"

"We actively took part in the Holy battles together with The Prophet (PBUH), gave water to fighters (Mujahideen) and took the wounded and dead ones back to Madina" (*Bukhari*).

A young girl once came to the Holy Prophet Muhammad and said that her father wanted her to marry his nephew and that her father wants her to honor his decision. The Holy Prophet (PBUH) told her that she was entitled to make her own decision. She then said that she would permit her father to arrange the marriage. She added that she just wanted to draw the attention of women to the fact that, in marriage, the permission of the girl is important, and that the authority does not lie with their father (*Bukhari*). In another Hadith, Abbass (RA) narrates that a (grownup) girl came to the Holy Prophet Muhammad (PBUH) and told him that her father has engaged her to a man she does not like. The Holy Prophet (PBUH) allowed her to make her independent decision (*Abu Dawud*). Similarly, the Holy Prophet Muhammad (PBUH) sought the consent of his own daughter Fatima (RA), before her marriage to Ali (RA). The marriage proposal of Khadija (RA) to The Holy Prophet Muhammad (PBUH) is yet another clear example of the right of a woman to chose her husband.

The Quran makes it clear that all Muslim women and men are equally competent to appear before the court to give their testimony. However, some Muslim jurists opine that the appearance of a woman as a witness is not acceptable in *Haddood* (prescribed penalties) cases, unless two of them testify together with a male witness. These jurists cite the Quranic verse (2:282) in support of their argument.

فَإِنْ لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

*And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her.*

Traditional scholars and jurists generally interpret this verse incorrectly as this verse deals with loan and business matters in which women were generally not involved at the time of revelation. Some scholars disagree with this strict interpretation for the following reasons.

- The verse mainly explains a principal that refers to the regulation of business matters.
- It does not lay down a legal principle of evidence.
- It cannot be applied to other spheres of life, particularly where circumstantial evidence is required.
- The verse did not say in any way whatsoever that the evidence of two women is equal to that of a man.
- The verse explains the reason (ratio) that if one woman errs, the other will remind. This is because at that time the women were mostly not involved in such matters so their comprehension may falter.
- The circumstance or the judge has to decide what evidence is to be admitted and what is to be relied upon.
- The verse is restricted to future financial matters only and it has nothing to do in all other matters.
- When Uthman (RA), the second Caliph died, the testimony of his wife Nyla (RA), who was the sole witness to his death, was accepted by all the companions.

If evidence of a woman is equally accepted in the narration of a Hadith that is the source of law, then how can evidence of a woman not be accepted in normal legal/criminal matters. More than 2500 Ahadith are reported from Ayesha (RA), the wife of The Prophet (PBUH) and many important legal principles of Islamic law are based on these narrations.



Similarly, a woman has special rights as a mother, sister, daughter or a wife. The rights of a mother include trust, respect, honor, good treatment, fairness, provision of food, cloth, shelter, special old age care and other daily necessities of life. There are numerous verses in the Holy Quran about the rights of mother.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِضْلُهُ فِي عَامَيْنِ

*And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning*

Quran 31:14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَفِضْلُهُ ثَلَاثُونَ شَهْرًا

*We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months.*

Quran 46:15

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

*And, out of kindness, lower to them the wing of humility, and say: My Lord! bestow on them thy Mercy even as they cherished me in childhood.*

Quran 17:24

Islam does not differentiate between a male child and a female child, rather it motivates believers to be more careful about female children. The Holy Prophet (PBUH) has said:

*Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise.*

Musnad Ahmed, Hadith No. 1957

In another Hadith, Ans-bin-Malik (RA), quotes The Holy Prophet Muhammad (PBUH):

*He who up-brings two girls properly to the age of adolescence, that person will be with me side by side in the Heaven.*

Muslim, Vol. 3, Hadith No. 2194

Another Hadith says:

*If anyone has three daughters or three sisters, or two daughters or two sisters and he looks after them well, fearing Allah in this regard then for him is paradise.*

Tirmidhi, Hadith No. 1997

Islam teaches men to be kind and considerate with their wives.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

*And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.*

Quran 30:21

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

*They are your garments and ye are their garments.*

Quran 2:187

وَاعَارِضُوهُنَّ بِالْبَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

*Live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.*

Quran 4:19

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِمَّا لِّلَّذِينَ عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

*And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them.*

Quran 2:228

Similarly, there are many Ahadith of The Prophet (PBUH) instructing good behaviour towards wives.

- “The best among you are those who are good for their wives and among you I am good for my wives” (Tirmidhi, Hadith No. 3895).
- “Among the Muslims, a perfect one is that who has good manners and is kind to his family” (Tirmidhi, Hadith No. 3252).
- “The best gift in the world is a faithful wife whose sight gives you joy and when you are away, she protects your honor, offspring and belongings”.
- “Have a fear of Allah in relation to the fulfillment of wives rights because they are honorable creatures of Allah. Be aware that it is necessary for you to provide them with food, cloth and other necessities in the best way” (Muslim).

Islam attaches the utmost significance to the institution of marriage and encourages its followers to marry according to their choices. Muslim men and women can enter into a *Nikkah* agreement upon reaching the age of maturity. However, it is not obligatory for Muslims to marry, if they are not in a position to fulfill the responsibilities of the marriage.

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ

*Marry those among you who are single, or the virtuous ones among yourselves, male or female.*

Quran 24:32

Similarly, The Holy Prophet (PBUH) has said: “The best thing in the world is a good woman” (*Mishkat, Vol. 3, Hadith No. 308*). He also said:

*You all are responsible for carrying out some duties and he/she will be asked about those. A man who is the master of his household has certain responsibilities towards his followers. A wife in a husband's house has some responsibilities and is responsible for it.*

Bukhari, Hadith No. 893

Just imagine the treatment of his daughter, Fatima (RA), by The Prophet Muhammad. The Prophet (PBUH) never entered her house without knocking at the door and whenever she came to visit him, he would rise from his seat to welcome her. After the death of his wife, Khadijah (RA) the Prophet, for all his life, would send gifts to her friends on Eid days.

Even though we are the people (and the followers of The Prophet) we have a very low opinion of women and have developed an insulting and humiliating attitude towards them. We say that a woman is “*Fitna*”<sup>2</sup> and ‘born evil’. We have relied upon those traditions in respect of women, which are almost completely rejected by serious traditionists.<sup>3</sup> We have generalized injunctions about women, even though these were time or issue specific, a practice which is contrary to the very spirit of law and the settled principles of interpretation.

For example, there are explicit injunctions in the Quran regarding polygamy that allow for its permissibility in special circumstances and with special mandatory conditions, but we have generalized it.

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثَلِي وَتِلْكَ وَرُبْعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

*If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a*

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<sup>2</sup> Something that tempts you, tests you and spoils you.

<sup>3</sup> Muhadithissin: those who are well versed in Ahadith (narrations) of The Prophet Muhammad (PBUH).

*captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.*

Quran 4:3

Imam Said Ibn Jubayr, Qatadah and many more from among the successors of the companions (*Taabaeen*) were of the opinion that if people fear perpetrating wrongs against orphans they ought to equally fear perpetrating wrongs against women. This proves that the real issue being discussed is the rights of orphan, girls, marginalized or less powerful of humanity. For the sake of the protection of their rights, it is prohibited to victimize them by marrying them. The second condition of polygamy requires the husband to act equitably. This verse restricts the justification of polygamy by the condition of justice. He who does not fulfill the condition of acting equitably but benefits from marrying more than one wife is, in fact, committing a breach of trust with Allah. The courts of Islamic states are authorized to take heed of the complaints of a wife or wives who are not treated justly (Maududi, 2003). It is clearly stated that it is better for a man to have one wife lest he might commit injustice if he has more than one wife.

Muslims have taken this verse (Quran 4:3) out of context and forgotten the condition of equity, and have made marrying women a means of luxury. It was not an injunction binding on Muslims to marry more than one wife. It was simply permission to do so, but that too is conditional. It was not a general commandment, but permission in specific conditions and circumstances.

Let us go back to life of The Prophet (PBUH), although we will not discuss here in detail the topic of polygamous marriages of the Prophet, as the Quran itself is clear on the point that it was a special concession for The Prophet (PBUH) only. Imam Bukhari has reported that Miswar Ibn Makhramah heard The Prophet Muhammad, when he was on the pulpit, saying:

*The family of Banu Hashim Ibn Al-Mughirah asked my permission if they may give their daughter to Ali Ibn Talib (RA) in marriage. I do not give them permission. I do not give them the permission. I do*

*not give them the permission except that Ali Ibn Talib (RA) divorce my daughter and marry theirs. Fatima (RA) is a part of my flesh. What perturbs her perturbs me and what tortures her tortures me.*

Bukhari, Hadith No. 5230

The question is whether The Prophet (PBUH) was worried about his daughter only or if he was considering human nature in general? My belief is that The Prophet (PBUH) cannot issue any injunction specific for his daughter. If it had been so, he would have not remarked (when Osama interceded for forgiveness of a woman from Bani Makhzum who had committed a theft) that even if his daughter Fatima (RA) had committed theft, he would have amputated her hand. It is clear from the behaviour of The Prophet (PBUH) that the second marriage is not a general permission. It is rather a human issue and matter of principle, and not just to show off wealth and to satisfy one's unfettered lust.

During the golden era of Muslim civilization, women participated widely and effectively in the social and cultural life of the Muslim community. Ayshah (RA), the wife of The Prophet (PBUH), was a profound scholar at a very young age and the leading Companions of The Prophet (PBUH) would come to consult her on questions of jurisprudence, history and literature. Umm al-Darda (RA) was giving public lectures in the Jerusalem Mosque, which were attended by Emir Umayyad Suleiman.<sup>4</sup>

Imam Shafi'i, founder of one of the four leading schools of Islamic Law, was the student of Nufaysa in Cairo. Ibn Hajar al-Asqalani,<sup>5</sup> a well-known imam in Islam, was trained, together with fifty of his co-disciples, at the school of Ayshah al-Hanbaliyah. In his biographies, Ibn Hajar refers to more than 1500 women, who were jurists and scholars. Al-Sakhawi<sup>6</sup>

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<sup>4</sup> Sulayman bin Abd al-Malik (674-717) was an Umayyad caliph who ruled from 715 until 717. His father was Abd al-Malik ibn Marwan, and he was a younger brother of the previous caliph, al-Walid I.

<sup>5</sup> Al-Haafidh Shihabuddin Abu'l-Fadl Ahmad ibn Ali ibn Muhammad, better known as Ibn Hajar al-Asqalani due to his family origin (1372 –1449), was a medieval Shafiite Sunni scholar of Islam.

<sup>6</sup> Shams al-Din Muhammad Ibn Abd al-Rahman al-Sakhawi (1428-1497) was a reputable Shafi'i Muslim hadith scholar and historian who was born in Cairo.

devoted a whole volume to the intellectual women of the ninth century AH, of whom several originated from Fez. Al-Suyuti devoted his *Nuzhah* to the biography of 37 women poets. Ibn Asakir was the disciple of 81 women scholars. Some of the greatest scholars of Islam, such as Ibn Khallikan, al-Baghdadi and al-Zamakhshari owe much of their knowledge to their female contemporaries. Ruqayyah, the granddaughter of Ibn Mazraa, was considered the most celebrated transmitter of Hadith in her time, throughout Egypt, Syria, and Madinah. There were others, specializing in the various other branches of religious sciences and literature, such as Ayshah of Damascus (grammarian and rhetorician) and Ayshah of Jerusalem (transmitter of Hadith and teacher).

Women also worked the army, not only as nurses but also as genuine combatants. The historian, Ibn al-Athir, cited Safiyyah as an example of heroism. In an episode during the celebrated Battle of Yarmuk, Asma, the daughter of Yazid, killed nine soldiers on her own. Several women are reported to have fought side by side with their husbands at the time of the Crusades in Palestine. The example of Ghazalah, who put to flight the Umayyad army of al-Hajjaj, has become proverbial.

*Shajarat al-Durr* (1257) was the widow of the Ayyubid Sultan As-Salih Ayyub who played a crucial role after his death during the Seventh Crusade against Egypt (1249 – 1250). She became the Sultana of Egypt on May 2, 1250, marking the end of the Ayyubid reign and the start of the Mamluk era. Raziah Sultana, was the Sultan of Delhi in India from 1236 to 1240. Like some other princesses of the time, she was trained to lead armies and administer kingdoms if necessary. Turkan Khiatun ascended to the throne of Khurasan in the fourteenth century. At the same time, the celebrated Tansu had been reigning over Persia and Iraq. In the same century, Queen Dalshad enjoyed extensive authority over the Iraqi provinces.

Ibn Jubair, an Andalusian historian of the twelfth century of AH, reported the participation of women in debates with men of letters. In his *Nafh al-Tib*, al-Maqqari,<sup>7</sup> devoted a long section to women's poetry. He mentioned twenty five poetesses that held a high position in the art of

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<sup>7</sup> Abu'l Abbas Ahmad Ibn Muhammad al-Maqqari (or Al-Makkari) (1578 – 1632) was a historian born in Tlemcen, then in the Ottoman Empire.

eloquence. Grenada seems to have been the leading city of women's literature. The blossoming of the female genius in the arts and literature was due to the widespread social freedom enjoyed by the women of Grenada. Some of them were renowned for their talent in calligraphy, such as Lubnah and Fatima (secretaries to al-Hakam II). Al-Marrakushi reported 170 female calligraphers in a single district of Cordoba. Since printing was not available, the art of calligraphy played an important role in the world of letters.

Contrary to this, modern Muslims have ostracized women from our society. Women have nothing to do with the world outside. It is great injustice that Muslims have debarred women even from going to the mosque to offer congregational prayers. Women are not even allowed to say *Eid* prayer. We have seen women working in Iran and Turkey and in the West, wearing *hijab*. They do their jobs with such modesty and dignity that nobody can dare to look at them.<sup>8</sup> However, we have totally segregated men and women in some Muslim countries, which is not justified. We do not even allow them to work within guarded and well-protected precincts. There could be easy solutions to these problems. For example, for education at primary level, female teachers could be employed to teach the kids. They could impart better education to children by virtue of their filial affection. My considered view is that in the present times when humankind is awakened and vigilant, education is widespread and the Women's Rights Movement is gathering momentum, we should change our attitude as our present thinking and attitude towards women are untenable.

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<sup>8</sup> Muslim argue that women cannot work outside their homes as it is against concept of proper *hijab* and modesty.



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## Of the Covenant, It Will Be Asked

*And keep the covenant. Lo! Of the covenant, it will be asked.*

Quran 17:34

In classical Islamic literature, non-Muslims living in a Muslim state are called *dhimmi*. The word *dhimma* means a compact, in which a believer agrees to respect the dhimmi and the violation of which makes him liable to *dham*, or blame (Khadduri, 2006). The other meaning of the word is guarantee of safety (*aman*) (Qaradawi, 1984). Legally, the term refers to certain rights, which must be protected by the state (Ramadan, 1961). Therefore, the people whose rights are protected are known as *dhimmis* or protected subjects.

Muslims have to be protective of non-Muslim minorities and they have to be fair with them as the Quran gives a general command to uphold justice universally and this extends to non-Muslims.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ  
فَقِيرًا فَلَا يَهْمُكُمْ أُولَىٰ بِهِنَّ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.*

Quran 4:135

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۖ إِعْدِلُوا ۚ هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.*

Quran 5:8

لَا يَنْهٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

*Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.*

Quran 60:8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ

*O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves.*

Quran 4:135

The last verse (Quran 4:135) deals with an incident involving a Jewish man in Madina. A Muslim man had stolen a shield from one of the companions of The Prophet (PBUH), placed it in the home of a Jewish citizen of Madina and falsely accused him of theft. When the matter was brought to the notice of The Prophet (PBUH), he fully exonerated the Jew. The incident happened at a time when the Muslims were engaged in a wider struggle with Jews of Madina. In other words, Allah taught the lesson to the Muslim community that justice must be done regardless of the faith

of the parties, and despite the fact that there was enmity between the Jews and the Muslims at that time (*Tabari, 1997*).

The non-Muslims are under protection of a Covenant, called *dhimma*, and, as a result they afforded special care and protection as provided for in the Quran.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ  
مَا تَفْعَلُونَ

*Fulfill the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.*

Quran 16:91

Based on this verse, Caliph Umar is reported to have said: 'I urge my successors to take care of those non-Muslims who are under the protection of God and His Messenger, in that he should observe the contract with them, and to fight on their behalf, and to not impose burdens on them beyond their capacity' (*Bukhari, Hadith Number 3052*).

The Quran prescribes religious tolerance by clearly and emphatically stating that there should be no compulsion in religion. This means that non-Muslim residents of, as well as individuals who are travelling through a Muslim state have assurances regarding their safety and their liberty of conscience (*Hamidullah, 2012*). On this issue the Quran (2:256) says:

لَا إِكْرَاهَ فِي الدِّينِ

*Let there be no compulsion in religion.*

The point is further elaborated in the Quran 29:46:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

*And dispute ye not with the People of the Book, except with means better (than mere disputation).*

One of the most important characteristic features of Islamic civilization is the award of judicial, social and cultural autonomy to these communities. As a part of judicial autonomy under Islamic law, instead of imposing Islamic laws on everyone, Islam permits, and even encourages, every group (Jewish, Christian, Magian or others) to establish their own tribunals. These tribunals should be presided over by group's own judges, who should apply the laws of the group to all branches of human affairs (*Hamidullah, 1974*). Thus, judicial autonomy is intended to encompass not only individual, private matters (involving personal status), but all affairs of life: civil, penal, religious and others. This autonomy is clearly enshrined in the Charter of Madina. The following clauses of the charter merit consideration.

- Those Jews who follow the Believers will be helped and will be treated with equality. (Social, legal and economic equality is promised to all loyal citizens of the State).
- No Jew will be wronged for being a Jew.
- The enemies of the Jews who follow us will not be helped.
- The Jews of Bani Awf will be treated as one community with the Believers. The Jews have their religion. This will also apply to their freed men. The exception will be those who act unjustly and sinfully. By so doing, they wrong themselves and their families.
- Those in alliance with the Jews will be given the same treatment as the Jews.
- The Jews must bear their own expenses (in War) and the Muslims bear their own expenses.
- If anyone attacks anyone who is a party to this Pact, the other must come to his help.
- They (parties to this Pact) must seek mutual advice and consultation.
- Yathrib will be Sanctuary for the people of this Pact (<http://www.constitution.org/cons/medina/macharter.htm>).

Islam expressly recognizes the right of non-Muslims to preserve their

personal and religious beliefs. A Christian or Jewish wife of a Muslim husband is given liberty to conserve practice and act in accordance with her religion. Consequently, she may go to church or synagogue.

It is interesting to note that one of the conditions in the agreements between Muslims and the conquered non-Muslim minorities was that the Islamic government was responsible for the provision of necessities and the security of the lives of the minorities. The Peace Agreement, which was agreed to with the residents of the Heera, had the following clause. ‘A non-Muslim who grows old and cannot work or becomes disabled due to a natural calamity or he was previously rich, but has become poor due to some untoward happening, the government would not charge any tax from such calamity-stricken people. Rather these people and their families would be provided with the maintenance allowance out of the official treasury’ (Ibn Rushd, 2009).

The Quran (60:8) declares:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا كُفْرًا أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ

*Allah forbids you not, with regard to those who fight you not for  
(your) Faith nor drive you out of your homes, from dealing kindly  
and justly with them: for Allah loved those who are just.*

This verse not only includes protection, but it also counsels benevolence and sincerity towards them, as Islam sanctified the unity of mankind as a whole.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

*O mankind! We created you from a single (pair) of a male and a  
female, and made you into nations and tribes, that ye may know  
each other (not that ye may despise (each other)).*

Quran 49:13

Similarly, the Quran sanctifies universal religious unity, thus putting an end to fanaticism, and ordaining its people to have faith in all the revealed religions.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ  
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

*Say ye: We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).*

Quran 2:136

The Quran (49:10) goes further than this and sanctifies religious unity of a special kind, without any arrogance or animosity.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

*The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.*

The opening paragraph of the Charter of Madina considers Muslims and non-Muslims as one Ummah. ‘This is a document from Muhammad, The Prophet (PBUH), governing relations between the Believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation – Ummah’.

The Prophet (PBUH) himself was very considerate about the protected people. He said: “One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise” (*Bukhari, Hadith No. 3166*).



The following are a few examples from the life of The Prophet Muhammad (PBUH). When a delegation of the Christians of Najran came to call on The Prophet (PBUH) in Madina, just before the conquest of Makkah, they were allowed to pitch their tents in the precincts of Masjid-i-Nabawi. Although their tents could be put up outside the courtyard of the mosque for they were Christians, yet The Prophet (PBUH) made them stay in the precincts of Masjid-i-Nabawi (*Qurtubi*, 2012). Their horses too were allowed to stay nearby and they were fed there.

Muhammad bin Ishaq (n.d.) says in his famous Sirah, the delegation of Christians from Najran came to the Messenger of Allah (PBUH). The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions. The (Najran) delegation came to the Messenger of Allah (PBUH) in Madina, entered his Masjid wearing robes and garments, after The Prophet (PBUH) had prayed the Asr (afternoon) prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka'b. The Companions of the Messenger of Allah who saw them said that they never saw a delegation such as theirs after that. When their worship time came, they stood up to perform their worship in the Prophet's Masjid. The Messenger of Allah said: 'Let them (worship)' and they prayed towards east.

As Muslims, we claim to be the followers and devotees of The Prophet Muhammad (PBUH), who allowed Christians to pray in his mosque, the mosque that is the second holiest mosque after Masjid-i-Haram (Baitullah). Do Muslims allow Christians or Jews to enter their mosques today? Some illiterate persons may argue that The Prophet (PBUH) allowed this in the early days of Islam, when Muslims were weak. My question is: was The Prophet (PBUH) weak at that time? If he were weak, would it make sense to be so accommodating? No, not at all. The Muslims at that time had conquered half of Arabian Peninsula. The people of Najran

were weaker than the Muslims. Whatever treatment was meted out to them, it was purely the consequences of good manners, courtesy and genuine tolerance. This was a matter more of values than of expediency. The Prophet (PBUH) consistently displayed respect for human beings, all human beings.

When Abu Ubaidah (RA) besieged Jerusalem in November 636 for six months, the patriarch Sophronius agreed to surrender on condition that he will submit only to the Rashidun caliph. In April 637, Caliph Umar (RA) traveled to Jerusalem in person to receive the submission of the city and the patriarch surrendered to him. Caliph Umar granted to the people what was known as the Charter of Rights, in 638. This charter emphasizes the basic principles of liberty, security and freedom of faith, which are central to Islam.

*In the name of God, the Merciful, the Compassionate. This is the security which Umar, the Servant of God, the Commander of the Faithful, grants to the people of Aylia (Jerusalem). He grants to all, whether sick or sound, security for their lives, their possessions, their churches, and their crosses, and for all that concerns their religion. Their churches shall neither be changed into dwelling places nor destroyed, neither shall they, nor their appurtenances, nor any of their possessions, be in any way diminished; nor shall any constraint be put on them in the matter of their faith; nor shall any one of them be harmed.*

Do Muslims treat minorities in their countries like this today? The answer is an emphatic 'No'! Our treatment of non-Muslims is abhorrent. And we even have strange behaviour toward fellow Muslims. Some times Muslims label other Muslims as non-Muslims either to pressurize them or due to conjectures and hearsay evidence. This treatment at the hands of fellow believers makes their lives miserable. I cite two instances in this

context. In 1990, I was appointed Assistant Commissioner<sup>1</sup> in Umar Kot<sup>2</sup>. A religious sect decided to hold a public meeting inviting their national and regional leaders. After negotiations and laying down certain pre-conditions, we allowed them to hold the meeting. They held the public meeting, but violated the laws and the restrictions agreed upon between their leaders and myself and the local police chief. We took action against them according to law. A few religious leaders of that sect were arrested. I personally went to prison and made arrangements for their meals and provided them with prayer mats, utilities and other items they might need. Those who were found innocent were released immediately. After a few days, some posters were stuck on the walls of Umer Kot, and then the whole province of Sindh was labeling me as Qadiani.<sup>3</sup> Fortunately, the Khateeb of the largest local mosque had been my student at the International Islamic University, Islamabad, where I had taught from 1984 to 1987. He and some other senior Ulama of Umarmkot refuted the charge labeled against me in their sermons, because they knew me personally, and with this advocacy, the unjust charge no longer held sway.

The second example is of a high-ranking public servant who was a very pious and knowledgeable person. He used to say his prayers five times a day, regularly and in the congregation. All his sons and daughters are equipped with advanced religious education and are practicing Muslims, besides being highly qualified professionals. The pious public servant had to write a report in his official capacity and in the report the public servant had to disclose some of the misdeeds of that politician. The politician got angry with, him and wrote in a book he had written in prison in late 1970s that the public servant belonged to the Qadiani sect. After that, quite a few religious parties followed suit and started calling him Qadiani based only

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<sup>1</sup> A civil servant who is the chief executive of the local area.

<sup>2</sup> A subdivision in Sindh province of Pakistan.

<sup>3</sup> A sect which emerged in the northern India town of Qadian in the late twentieth century; Muslims consider the sect heretic. Dubbing somebody as a Qadiani means a lot of trouble for that person.

on this allegation, without any cogent evidence and contrary to the facts. You can well imagine what this man would have gone through and what his plight in the community would have been. Is this what Islam teaches us? Is it right that we make life for someone unbearable without any investigation or evidence?

In early 1990, I met some of the elders of the religious party that had championed allegations against him in Makkah. I complained to them about this baseless allegation with a painful heart. Just listen to their response. They told me that I should ask the officer to refute the charge. I said: 'I seek refuge of Allah from Satan, the condemned'. They were embarrassed and taken aback. I told them that it has hurt me to hear this answer from them. I further told them that it was their moral and religious obligation to investigate before labeling him with this serious charge. They should not have believed simple rumours or hearsay. By all accounts, the burden of providing evidence and proof lies on their shoulders, and despite the fact that they were so-called religious scholars, they insisted that the accused person should produce evidence to refute the charge. I tried my level best to persuade them that every human being is entitled to respect and dignity, and we should not spoil the lives of other people by labeling them. Nevertheless, it all fell flat on them. I recited to them this couplet from *Faiz Ahmad Faiz*:

آتش فشاں ز قہر و ملامت زبانِ شیخ  
از اشک تر ز درد غریباں ردائے تو

*Oh! Prophet! Your mantle is wet with tears you have shed in the love of the poor people but the religious leader is spitting fire of wrath and rebuke against them.*

Faiz, n.d

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## In Freedom It Is A Shoreless Ocean

*The rivulet of life dries up in slavery,  
and in freedom it is a shore-less ocean.*

Iqbal

**M**ost Muslims are living a life of slavery in one form or another, and we have been living so for a very long time. The religious class of Muslim society is tied to the distant past and does not want to move even an inch onto the future. This class is living in a decadent and anachronistic intellectual paradigm. Owing to the intellectual slavery, the religious class has relinquished Ijtihad, academic research and independent thinking. On the other hand, the modern, educated segment of Muslim society is a blind slave of Western civilization. This elite group looks up to the West, seeing it as the only source of knowledge and civilization, emulating it blindly, oblivious of the finer aspects of their Muslim heritage.

The West leads the world in the domain of thought and research, especially since the emergence of the Scientific Revolution. Western philosophy has become a yardstick to distinguish right from wrong. While Muslims fell into a deep slumber, the West kept marching towards human evolution in every aspect of human existence. The West now dominates the world by virtue of its knowledge and technology, including its military strength. The defeated and easygoing minds of the modern Muslim world have accepted the West as the ultimate measure of material progress and development, and with that acceptance, have adopted a Western yardstick of morality. This is one extreme.

The religious class is the other extreme. The individuals who make up this group believe that everything that comes from the West is *Kufr* (heretic) and misleading. They hold that Western philosophy and science owe their origin to materialism and promote atheism, nihilism and secularism. The contemporary religious class is repeating the history of the Christian church and its early persecution of new ideas. The case of Galileo is highly instructive in this regard.

Nicholas Copernicus (d. 1543), a Polish mathematician and astronomer, published his book *On the Revolutions of the Heavenly Bodies* (*Revolutions*) in 1543, shortly before his death. In his book, he stated that the sun is at the center of the solar system and the earth revolves around it, while rotating on its axis daily. Giovanni Tolsani, a member of the Dominican Order, wrote in 1546 that ‘almost all the hypotheses of this author Copernicus contain something false and he seems unfamiliar with Holy Scripture, since he contradicts some of its principles’ (Rosen, 1975). As a result *Revolutions* was placed on the Index of Prohibited Books.

Galileo read *Revolutions* and wrote on the subject himself. In 1616, Galileo was issued an injunction not to ‘hold, defend, or teach’ heliocentrism (Roland, 2003). When he tried to publish *Dialogues* in 1630, the Master of the Sacred Palace<sup>1</sup> ordered Galileo to have someone review the manuscript to ensure it was fit for publishing. Father Master Giancinto Stefani was chosen to review the manuscript and the publisher followed all the instructions from the Father Master. He published ‘Dialogue on the Two Chief Systems of the World, Ptolemaic and Copernican’ (*Dialogues*) in 1632. Pope Urban VIII issued an order almost immediately to prevent the publisher from printing more copies.

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<sup>1</sup> In the Roman Catholic Church, Theologian of the Pontifical Household is a Roman Curial office which has always been entrusted to a Friar Preacher of the Dominican Order and may be described as the pope’s theologian. The title was formerly known as the Master of the Sacred Apostolic Palace.



It was determined that the Inquisition would try Galileo. Galileo tried to delay going to Rome for the trial. He wrote to the Inquisitors to answer questions by mail. He cited his failing health for his reluctance to take the 200 mile journey, and had three physicians write to say that he was unable to travel without risking his life. His request was denied; the Pope insisted that the old, weak and ill man make the two-hundred mile winter time journey to Rome or he would be jailed and brought when his health was better. On February 13, 1633, Galileo completed his twenty-three day trip to Rome and took up lodging in the Florentine embassy. It is reported that Galileo "for two nights continuous cried and moaned in sciatic pain; and his advancing age and sorrow."

The entire trial lasted eight months. Galileo was formally questioned about his true feelings concerning the Copernican system. Galileo testified that "I held, as I still hold, as most true and indisputable, the opinion of Ptolemy, that is to say, the stability of the Earth and the motion of the Sun. Galileo's renunciation of Copernicanism ended with the words, "I affirm, therefore, on my conscience, that I do not now hold the condemned opinion and have not held it since the decision of authorities....I am here in your hands--do with me what you please."

On the morning of June 22, 1633, Galileo, dressed in the white shirt of penitence, entered the large hall of the Inquisition building. He knelt and listened to his sentence:

*Whereas you, Galileo, the son of the late Vincenzo Galilei, Florentine, aged seventy years, were in the year 1615 denounced to this Holy Office for holding as true the false doctrine.*

*And, so that you will be more cautious in future, and an example for others to abstain from delinquencies of this sort, we order that the book Dialogue of Galileo Galilei be prohibited by public edict. We condemn you to formal imprisonment in this Holy Office at our pleasure.*

*As a salutary penance we impose on you to recite the seven penitential psalms once a week for the next three years. And we reserve to ourselves the power of moderating, commuting, or taking off, the whole or part of the said penalties and penances.*

Following the announcement of the sentence, Galileo knelt to recite his abjuration:

*'Desiring to remove from the minds of your Eminences, and of all faithful Christians, this strong suspicion, reasonably conceived against me, with sincere heart and unfeigned faith I abjure, curse, and detest the aforesaid errors and heresies, and generally every other error and sect whatsoever contrary to the said Holy Church; and I swear that in the future I will never again say or assert, verbally or in writing, anything that might furnish occasion for a similar suspicion regarding me.*

*I, then said, Galileo Galilei, have abjured, sworn, promised, and bound myself as above; and in witness of the truth thereof I have with my own hand subscribed the present document of my abjuration, and recited it word for word at Rome, in the Convent of Minerva, this twenty-second day of June, 1633.*

The custody of Galileo was transferred to Archbishop Piccolomini in Sienna. In late 1633, Galileo received permission to move into his own small farmhouse in Arcetri (Florence), where he would grow blind and, in 1642, die.<sup>2</sup> The Pope did not allow Galileo a proper burial in a church. Instead, he was buried in an unmarked grave in the Santa Croce Church in Florence. In 1734, ninety-two years after his death, a request was submitted and approved, giving Galileo a better burial place, a mausoleum in the church, where he was originally buried. *Dialogues* remained on the Index of Forbidden Books; it was finally removed from the Index 202 years later,

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<sup>2</sup> <http://law2.umkc.edu/faculty/projects/ftrials/galileo/galileoaccount.html>

in 1835. Three hundred and fifty years after Galileo's death, in 1992 Pope John Paul II said that Galileo suffered unjustly at the hands of the Church.

There is an interesting legend that tells the story of Galileo with his inquisitors. Seated in a chair in a bare room before the table of inquisitors, Galileo sighed, put his hands behind his back, crossed his fingers and said something to the effect of, 'Fine. The Earth does not move around the Sun'. Then, under his breath, he muttered, '*E pur si muove*', which translates to, 'and yet it moves'.

Briefly speaking, when the Renaissance began in Europe, the Catholic Church considered new ideas repugnant to its long professed dogmas. Inquisition courts were set up to mete out severe and exemplary punishments to scientists and pioneers of the new intellectual movement, but these courts could not suppress the nascent intellectual movement, because it was rational and met the demands of time. A war of understanding was taking place; a war which was, in fact, being waged between the leaders of new and old thinking. The clergy waged its war in the name of religion and that is why the war turned into a war between liberal ideas and religion, which it never was. It was a battle to remain stagnant or to progress. The movement of new thinking won the battle and the Church had to retreat because of its absurd and irrational beliefs and behaviours. The situation in the Muslim world today is somewhat similar. Our religious class is following in the footsteps of the Christian clergy of the 16<sup>th</sup> century. So a progressive religion, Islam, is being seen as a retrogressive one. There are many scholars in the Muslim world who have been forced to immigrate to other Muslim or Western countries to save their lives. Dr. Fazal-ur-Rahman and Muhammad Assad had to leave Pakistan as they were dubbed as 'Westernized'. They both died in foreign lands.

Fazl-ur-Rahman (1919-1988) was a well-known scholar of Islam. Rahman studied Arabic at Punjab University and went on to Oxford University, where he wrote a dissertation on Ibn Sina. Afterwards, he began

a teaching career, first at Durham University and then at McGill University, where he taught Islamic studies until 1961, when he returned to Pakistan to head up the Central Institute of Islamic Research, which was set up by the Pakistani government in order to implement Islam into the daily dealings of the nation. His progressive ideas about family laws generated a great deal of controversy and antipathy against him, which caused him to resign from the post in September 1968 and return to teaching at University of Chicago, USA, where he established a strong Near Eastern Studies programme that continues to be among the best in the world.

His books include: *Islam; Prophecy in Islam: Philosophy and Orthodoxy; Islam and Modernity: Transformation of an Intellectual Tradition; Major Themes of the Quran; Revival and Reform in Islam; Islamic Methodology in History; Health and Medicine in the Islamic Tradition*. Rahman also became a proponent for the reform of the Islamic polity, a position which prevented him from returning to Pakistan. Rahman died in the USA on July 26, 1988. Since his death his writings have continued to be popular among scholars of Islam and the Near East. His contributions to the University of Chicago are still evident in its excellent programs in these areas. In his memory, the Center for Middle Eastern Studies at the University of Chicago named its common area after him, but he is still a persona non grata in Pakistan.

Muhammad Asad (1900-1992) was a Jewish-born Austro-Hungarian journalist and was one of the most influential European Muslims of the 20<sup>th</sup> century. He learnt Hebrew, Aramaic, English, French, Persian and Arabic. He started working as a journalist in the Arab world in 1922. He converted to Islam in 1926. On a visit to India, Asad became friends with Muslim poet-philosopher Muhammad Iqbal, who persuaded him to help elucidate the intellectual premises of the future Islamic state. Asad also spent five years in internment by the British Government at the outbreak of World War II. On 14 August 1947, Asad received Pakistani citizenship and later served in several bureaucratic and diplomatic positions including Pakistan's envoy to the United Nations.

His books include: *The Road to Makkah*; *The Message of the Quran*; *The Principles of State and Government in Islam*; *Islam at Crossroads*; *The Law of Ours* and an English translation of Bukhari. In April 2008, a space in front of the UNO City in the 22<sup>nd</sup> District of Vienna was named Muhammad Asad Platz in honor of Muhammad Asad. On 23 March 2013, the Pakistan Post issued a stamp in honor of Muhammad Asad.

I have seen his letters, wherein he bemoans that, due to the antipathy of religious people in Pakistan, he had to leave Pakistan. The religious people were against him due to his emphasis on ijtehad and rationality in Islam. So a learned new Muslim, who worked for Islam and Pakistan on the instructions of Muhammad Iqbal, had to leave Pakistan. Asad moved to Spain and lived there with his wife, Pola. He was buried in the Muslim cemetery of Granada in the former Moorish province of Andalusia, Spain.

These two examples illustrate that we are in a very difficult situation, and have an uphill task in front of us. Firstly, as Muslims we need to abandon thinking that everything that comes from the West is profane. We should filter everything in the light of this golden principle of Islamic Jurisprudence: adopt what is good and give up what is bad. We must make our own distinctions between right and wrong. We should acquire the good qualities of the West such as hard work, honesty, knowledge, the desire to research, respect for human rights, the concept of a welfare state and democratic values. Because wisdom is our lost object,<sup>3</sup> we should pick it up, no matter where we find it.

Secondly, we have to eliminate intellectual slavery. We must critically examine Western thought and civilization. The West can serve as guide, but it should not be our destination. We should try to understand the attitude of the West that harbours hostility towards religion and is sometimes animalistic. We should learn to trust and rely upon our own values, without being dazzled by the exterior of Western culture. We should make an effort to delve deep to reach reality to know whether a human

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<sup>3</sup> A Hadith says that the wisdom is the lost property of the Muslims. In other words, they should reclaim it from wherever they can find it.

being is really happy and satisfied or if modern civilization has rendered him more grieved and frustrated?

Thirdly, we have to be an honourable part of it, if not wholly take up, intellectual leadership and determine the future direction of thought and culture. This job is a Herculean one because: we are intellectually very weak; we are still undergoing a period of intellectual slavery; we have lagged far behind and have not kept pace with the march of time. However, history has many examples of weaker nations rising to power. In the beginning of Islamic civilization, the Romans, the Greeks and the Persians held sway. We snatched world leadership from them in spite of being weak. We have to muster strength and leave the orbit of slavery to enter into a new, open era of Islamic world leadership. The Quran discusses the ebbs and flows of power.

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

*Such days (of varying fortunes) We give to men and men by turns.*

Quran 3:140

Those who are victors are vanquished and those who are vanquished shall become victors; the downtrodden shall inherit the earth. To achieve this, we must dedicate ourselves; some of us will have to sacrifice our lives for the cause of knowledge and betterment. It is the job of religious scholars and intellectuals to condemn intellectual slavery and persuade the people, especially the young, not to waste their time and energy to achieve the ordinary, but to spend their lives in the pursuit of real human development. None of us should sell our self (*Khudi*) rather we should delve deep into ourselves to gain moral and spiritual strength, for it is the moral force that ultimately wins and conquers the world.

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## Whom He Will Love

*Soon will Allah produce a people whom He will love as they will love Him.*

Quran 5:54

The spiritual dimensions of Islam need to be projected properly as mankind, in its desperate search for spirituality, is not discerning. Young and educated Muslim minds are disillusioned with the outer dimension of Islam and need to be exposed to the inner beauties of their faith. The inner dimension of Islam is generally known as *Tazkiyah-i-Nafs* (purification of soul) or *Tasawwuf* (mysticism).

The real objective of Islam is to create link between man and his Creator. One part of this process, which is apparent, is called *Zahir*, or Shariah; the other part, which deals with the spiritual and moral side is called *Batin* (inner dimension) or *Tasawwuf*. Shariah provides a basic framework, so that mankind is saved from going astray but the moral development of mankind is based upon its own spiritual desire. The greater its desire, the more it will spiritually progress. Mysticism addresses man's spiritual desire and development. The mystics have taught the lesson of love instead of fostering a fear of God. Their motto is this verse of *Surah Al-Maidah*.

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

*Whom He would love as they would love Him.*

Quran 5:54

They laid emphasis on a passionate love for Allah, and because of this, they also stressed on love for His creatures. Once, a disciple of Baba Farid Ganj Shakar,<sup>1</sup> a renowned mystic, returned from a journey with a pair of scissors as a gift for Baba Sahib. Baba Farid said to him, 'You have brought for me a thing that cuts and severs. If at all you had to bring something for me as a present, you should have brought needle and thread that sews and joins' (Khan, n.d.). This was the character of Muslim saints that helped spreading Islam. This caring social behaviour decreased the enmity and hostility that existed between Muslims and non-Muslims for centuries. Because of their coming together and mixing with one another, and witnessing this behavior, the non-Muslims were influenced by Islam and entered its fold.

Leigh Hunt<sup>2</sup>, a renowned English poet, wrote a poem on a Muslim mystic, Abu Ben Adhem, in which Hunt mentions how Allah loves those who love His creatures.

### ***Abou Ben Adhem***

*Abou Ben Adhem – may his tribe increase  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,*

*An angel writing in a book of gold,  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said:*

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<sup>1</sup> Khwaja Fariduddin Masud Ganjshakar popularly known as Baba Farid and Sheikh Farid (1173 -266) was a Sufi saint and a Muslim missionary from the Chishti order. He is an early mystic of Chishti order who is disciple of Qutbuddin Bakhtiar Kaki and teacher of Nizam-ud-Din of Dehli. He is buried in Pakpattan, Punjab, Pakistan.

<sup>2</sup> James Henry Leigh Hunt (1784-1859), best known as Leigh Hunt, was an English critic, essayist, poet and writer.

*'What writest thou?' the vision raised its head  
And with a look made all of sweet accord,*

*Answered, 'The names of those who love the Lord.'  
And is mine one?' said Abou. 'Nay, not so',  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, 'I pray thee, then,  
Write me as one who loves his fellow men.'*

*The angel wrote, and vanished. The next night  
It came again, with a great wakening light,  
And showed the names whom love of God had blest,  
And lo! Ben Adhem's name led all the rest.*

Sufism today advocates renunciation and seclusion, instead of forging links with the universe and humankind, whereas the genuine Sufism teaches renunciations of luxury and extremes in conduct and behaviour. This wrong conception of Sufism weakened the Muslim ummah. According to Iqbal, the wrong concept of Sufism comes next to the fall of Baghdad as the cause of the downfall of the Muslims:

*This spirit of total other-worldliness in later Sufism obscured men's vision of a very important aspect of Islam as a social polity, and, offering the prospect of unrestrained thought on its speculative side, it attracted and finally absorbed the best minds in Islam. The Muslim state was thus left generally in the hands of the intellectual mediocre, and the unthinking masses of Islam, having no personalities of a higher calibre to guide them, found their security only in blindly following the schools.*

Iqbal, 1934

Muslims were in a state of intellectual stupor, when natural sciences were developing in the West. We, in general, remained cut off from the mainstream intellectual activities of the world. Our Sufism stressed on dreams and mystical experiences, instead of making us focus our attention on the universe. I am not saying that the Sufis directly forbade people to study sciences, but because of wrong concepts, the temperament and attitude that we developed was unscientific, rather anti-science. Science diverts our attention towards the external physical world, while we had riveted our attention and energies on *Batin* (the inner dimension). Our spiritual journey, while ongoing, did not require all our attention, all the time. As we grew spiritually, we could take on more and more of the world, learning and developing on that journey as well.

At the time when great Sufis held sway among us, Europe produced great scientists.

Jalal-ud-Din Rumi (d. 1273)

Roger Bacon (d. 1294)

Sheikh Ahmad Sirhindi (d. 1624)

Johannes Kepler (d. 1630)

Baha-ud-Din Naqshbandi (d. 1739)

Isaac Newton (d. 1727)

Syed Ahmad Shahid (d. 1831)

James Watt (d. 1819)

Muajar Makki (d. 1899)

Charles Darwin (d. 1882)

Ashraf Ali Thanwi (d. 1943)

Albert Einstein (d. 1955)

Our Sufis, no doubt, were great celebrities and they played a vital role in the moral and spiritual development of the general Muslim population, but it would have been better if we had also produced great scientists and other intellectuals, who could have promoted and advanced human knowledge. We would have achieved material progress along with spiritual attainment. It was balance we lacked.

Sufism, under the influence of the teachings of Plotinus<sup>3</sup> and the Hindu practice of renunciation,<sup>4</sup> formulated a complex doctrine of thought and action that is not compatible, to a great extent, with the simple Islamic teachings about spirituality. The doctrine ran contrary to the beautiful equilibrium that Islam struck between matter and spirit, and between the temporal and other worldly affairs, which was the main objective of Islam (see also Khan, 2014).

Muslims have suffered two major losses because of these misleading teachings of Sufism: asceticism and renunciation, and irrationality.

Islam, instead of being a progressive and dynamic religion, turned into a religion of asceticism and renunciation. Social, political and economic teachings of Islam were put on the back burner. Sheikhs<sup>5</sup> became the focus instead of Allah. The Islamic concept of a collective life was replaced by intuition, mystical experience and individual spiritual exercises like meditation and *zikir*,<sup>6</sup> whereas Islam declared worship and prayers as congregational acts. Today, we have confined these acts to an isolated wilderness, a silent corner of a *Khanqah* (lodge) or a quiet room in the house of the believers. The society began to disintegrate, as the collective life weakened. Spirituality became a personal affair, and communal life collapsed. Spiritual and psychic problems emerged because of the absence of the collective force. The real objective of worship is better achieved,

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<sup>3</sup> Plotinus was a major philosopher of the ancient world. In his philosophy there are three principles: the One, the Intellect, and the Soul. Historians of the 19<sup>th</sup> century invented the term Neoplatonism and applied it to him and his philosophy which was influential in Late Antiquity. Plotinus Enneads has inspired centuries of Pagan, Christian, Jewish, Islamic and Gnostic metaphysicians and mystics.

<sup>4</sup> Renunciation is the act of renouncing or rejecting something as invalid, especially if it is something that the renouncer has previously enjoyed or endorsed. In religion, renunciation often indicates an abandonment of the pursuit of material comforts, in the interests of achieving spiritual enlightenment. In Hinduism, the renounced order of life is *sannyasa*; in Buddhism, the Pali word for renunciation is *nekkhamma*, conveying more specifically giving up the world and leading a holy life or freedom from lust, craving and desires.

<sup>5</sup> Spiritual teacher.

<sup>6</sup> Repetitions of certain sacred words.

when it is organized collectively. That is why Islam has laid stress on daily congregational prayer, *Juma*<sup>7</sup> and *Eid*<sup>8</sup> prayers and annual pilgrimage.

Iqbal rightly said that worship produces better results when it is performed as a congregation. The real worship in Islam is a collective rather than individual act, so that it may enlarge the sphere of human association and the acts of worship, increasing and gradually becoming universal.

*The real object of prayer, however, is better achieved, when the act of prayer becomes congregational. The spirit of all true prayer is social. With Islam, however, this socialization of spiritual illumination through associative prayer is a special point of interest. As we pass from the daily congregational prayer to the annual ceremony round the central mosque of Makkah, you can easily see how the Islamic institution of worship gradually enlarges the sphere of human association.*

Iqbal, 1934

With the distorted Sufism, strange psychological problems have arisen at the individual level. Every Tom, Dick and Harry has started claiming sainthood. People consider pretended saints persons of extraordinary powers. The Sufis started saying strange things in a state of intoxication. They were cut off from the realities of life and became lost in shameful spiritual development. Abdul Quddus of Gangoh (RA) is worth attending to on this point.

محمد عربی بر فلک الافلاک رفت و باز آمد  
واللہ گرمین رفتے، ہرگز باز نیامدے

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<sup>7</sup> Weekly congregation.

<sup>8</sup> Two great congregational prayers held at the end of *Ramazan* fasting and in *Zilhaj*, the twelfth month of *Hijra* calendar.

*Muhammad (PBUH) of Arabia ascended the highest Heaven and returned. I swear by God, if I had reached that point, I would never have returned.*

According to Iqbal that is the difference between the prophetic and mystic types of consciousness. The Sufi does not wish to return to his original general condition after having undergone unitary experience but The Prophets (PBUT) return and work for the welfare of mankind. They return after having undergone the spiritual experience in order to overpower the historical forces and create a new world of ideas and thought. For the mystic, the spiritual experience is final; for The Prophet (PBUH) it is awakening within him.

*Muhammad (PBUH) of Arabia ascended the highest Heaven and returned. 'I swear by God that if I had reached that point, I should never have returned.' These are the words of a great Muslim saint, Abd Al-Quddus of Gangoh. In the whole range of sufi literature it will be probably difficult to find words, which, in a single sentence, disclose such an acute perception of the psychological difference between the prophetic and the mystic types of consciousness. The mystic does not wish to return from the repose of 'unitary experience'; and even when he does return, as he must, his return does not mean much for mankind at large. The Prophet's return is creative. He returns to forces of history, and thereby to create a fresh world of ideals. For the mystic, the repose of 'unitary experience' is something final; for The Prophet (PBUH), it is the awakening, within him, of world-shaking psychological forces, calculated to completely transform the human world. The desire to see his religious experience transformed into a living world-force is supreme in the Prophet.*

Iqbal, 1934

Our Sufis, in general, were lost in their mystical experiences. There were few among them, who following in the footsteps of The Prophet

(PBUH), returned to their sober state and contributed positively to the world, making a difference through what they have learned from their mystical experience. Their prayers did not benefit humankind. So they became black hole for human capabilities. To counteract the unnecessary rationalism of Mutazellites,<sup>9</sup> we projected and promoted the mystical and intuitive experience of the Sufis, which gave rise to an irrational and superstitious dimension of Islam.

Intellect is not the only source of knowledge, but it is critical to understanding revelation. Intellect is essential to this understanding as revelation addresses the intellect. As Muslims, we employed mystical experience to counteract rationalism and considered intuition and mystical experience as the real source of knowledge, excluding any role of reason. What Sufis said in a peculiar context and for a specific purpose, we generalized. Writing in the 13<sup>th</sup> century, *Jalal-ud-Din Rumi* says:

صد ورق و صد کتب را در نار کن  
روئے دل را جانب دلدار کن

*Throw into the fire hundred pages and a hundred books and turn  
your heart to your beloved.*

Muslims deduced the wrong conclusion from such beautiful mystical discourses and poetic expressions. They adopted an anti-intellectual attitude and severed our link with books and knowledge. As a consequence, Sufism developed an irrational outlook. Owing to this, semi-literate Sufis fell prey to un-Islamic ideas and they could not perceive the onslaught of un-Islamic philosophies. They considered Ram and Rahim, Karma and Kareem,<sup>10</sup> one and the same thing.

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<sup>9</sup> An early rationalist movement initiated by Waasil bin Atta during the Abbasids period.

<sup>10</sup> Raam is the name of God in Hindi language as is Raheem in Urdu; similarly, Karma and Karim means benevolent. This refers to pantheistic movement of 17<sup>th</sup> century India where Hinduism tried to absorb Islam.



The greatest harm that Sufi thinking caused to the Muslim community came through the development and spread of its doctrine: the negation of self. The Sufi had to lose himself and merge with the Shaikh (mystic teacher), then in the Prophet and ultimately in God.<sup>11</sup> The concept of self-negation thwarted personal freedom and evolution. This annihilative psychological thinking gave birth to a particular brand of pantheism<sup>12</sup> that allowed for a believer to become a part of Allah's person. Ahmad Sarhindi<sup>13</sup> perceived the negative ramifications of pantheism. He was not prepared to lose himself in God. Though relying on Allah's mercy, he maintained and kept his separate identity.

This affirmation of self is a basic prerequisite for human development. Humans cannot do any creative or productive work, unless they self-actualize themselves by self-assertion and affirmation.

Sufism absorbed the best minds amongst us, who fell victim to wrong interpretations of Sufism, and annihilated them instead of asserting themselves onto the world stage. The Sufis were determined to root out base human desires instead of restraining them; unnecessary humility destroyed their self-confidence. They could not come out of the state of ecstasy.

یہ ذکرِ نیم شبی، یہ مراقبے، یہ سرور  
تیری خودی کے نگہاں نہیں تو کچھ بھی نہیں

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<sup>11</sup> *Fanaa-fil-Shaikh, Fanaa-fil-Rasool and Fanaa-fil-Allah.*

<sup>12</sup> Pantheism is the belief that the universe (or nature as the totality of everything) is identical with divinity, or that everything composes an all-encompassing, immanent god. Some hold that pantheism is a non-religious philosophical position. To them, pantheism is the view that the universe (in the sense of the totality of all existence) and God are identical (implying a denial of the personality and transcendence of God).

<sup>13</sup> Imam Rabbani Shaykh Ahmad al-Faruqi al-Sirhindi (1564-1624) was an Indian Islamic scholar, a Hanafi jurist and a prominent member of the Naqshbandi Sufi order. He has been described as the Mujaddid Alif saani, which means the 'reviver of the second millennium', for his work in rejuvenating Islam and opposing the heterodoxies prevalent in the time of Mughal Emperor Akbar. Most of the Naqshbandi suborders today trace their spiritual lineage through Sirhindi. Sirhindi's shrine, known as Rauza Sharif, is located in Sirhind, India.

*This recitation of God's names at midnight, these meditations and this ecstasy, if they all are not guardian of your self, then it is all useless.*

Iqbal, 1936

Muslims were caught in the web of *Fanaa-fil-Shaikh* rather than developing self-confidence. God invited us to reflect upon the creation of the Heavens and earth and conquer nature, but instead we asked people to obey the Shaikh.

بہ مئے سجادہ رنگین کن گرت پیر مغان گوید  
کہ سالک بی خبر نبود ز راہ و رسم منزلہا

*If the mentor orders you to fill the cup with wine, fill it because the mentor (Shaikh) knows the roads that lead to God.*

Shirazi, 2011

This annihilative paradigm gave birth to an unhealthy personal reverence and personality cult that itself is injurious to enquiry, research and education. When this worldview advanced, it declared that sainthood was superior to Prophethood.<sup>14</sup> The saint assumed greater importance than The Prophet (PBUH), a position that is altogether un-Islamic.

We declared all lawful things *Haram* (forbidden) for ourselves in the name of righteousness and piety. Yet, when The Prophet Muhammad (PBUH) decided not to eat honey for some minor reason,<sup>15</sup> Allah

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<sup>14</sup> There is a famous dictum of Baazadeed Bustaami: *Al-wilaayat-tu afzal min-ul-naboowah*. He might have said this in a particular sense and in a particular state of mind but it was made a doctrine.

<sup>15</sup> The incident has been related in Bukhari, Muslim, Abu Dawud, Nasa'i and several other books of Hadith from Ayshah (RA) herself and its purport is as follows: The Holy Prophet (PBUH) usually paid a daily visit to all his wives after the Asr Prayer. Once it so happened that he began to stay in the house of Zainab bint-Jahsh (RA) longer than usual, for she had received some honey from somewhere as a gift and The Holy Prophet (PBUH) was very fond of sweet things; therefore, he would have a drink of honey at her house. Ayshah (RA)

disapproved. We have abandoned many things that Allah has bestowed upon us in the name of obedience to Him and His Prophet (PBUH):

يَا أَيُّهَا النَّبِيُّ لِمَ تَحْزَنُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

*O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.*

Quran 66:1

Once a very close friend of mine told me that his saint (*Peer*) was a great *aabid* (worshipper), who had passed many years by standing on one leg, holding onto the branch of a tree. I could not tolerate this exaggerated claim and instantly responded, remarking that this was not the way of The Prophet Muhammad (PBUH), who both worked and took his rest. He forbade us to indulge in prayers for the whole night or to keep a fast for the whole year. I asked my friend whether his saint was more righteous and pious than The Messenger of Allah?

Abdullah-bin-Amr narrates that Allah's Messenger (PBUH) was informed that he had said: 'By Allah, I will fast all the days and pray all the nights as long as I live'. On that, Allah's Messenger (PBUH) asked me. 'Are you the one who says: 'I will fast all the days and pray all the nights as long as I live? I said, 'Yes, I have said it. The Prophet (PBUH) said, 'You cannot do that' (*Bukhari, Vol 4, Hadith No. 629*).

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states that she felt envious of this and spoke to Hafsa (RA), Saudah (RA) and Safiyyah (RA) about it and together they decided that whoever of them was visited by The Holy Prophet (PBUH), she should say to him: Your mouth smells of maghafir. Maghafir is a kind of flower, which gives out an offensive smell, and if the bee obtains honey from it, it is also tainted by the same odor. They all knew that The Holy Prophet (PBUH) was a man of very fine taste and he abhorred that he should emit any kind of unpleasant smell. Therefore, this device was contrived to stop him from staying in the house of Zainab (RA) and it worked. When several of his wives told him that his mouth smelt of Maghafir, he made a promise not to use the honey any longer. In one tradition his words are to the effect: 'Now, I will never have a drink from it'.

This attitude is wrong and is highly disapproved of in Islam. The Prophet Muhammad has taught us the lesson of moderation and prescribed for us the middle path. This type of extreme worship reminded me of Saint Mackerless who stood in the mud for six months with 80 pounds of iron around his neck. Saint Usis lay in a dry well for three years. The renowned hermit, Jonah, remained absorbed in his worship for three consecutive years. Saint Anthony never made the mistake of washing his feet, and Saint Abraham never washed his face for fifty years (Nadwi, 2005). What piety and righteousness! Our *malang*<sup>16</sup> (in Urdu, spiritual lunatics) follow in their footsteps in the name of Islam, the religion of cleanliness and moderation.

This tradition could pass on to succeeding generations in Christianity, but there is no room for it in Islam. We have to purge our Sufism of all un-Islamic concepts and practices. Spirituality lies in obtaining spiritual knowledge of God and offering obedience to the messenger of Allah, but it is not necessary to do so in a hermitic lifestyle. We have to adopt the prophetic way and live among the people to work for their betterment by acquiring and radiating high manners and undergoing spiritual training. We have to distinguish spiritual experiences from psychological maladies. We have to inculcate and develop in ourselves love for humanity and humility in our behaviour. We have to consume ourselves in the cause of Allah and look for affirmation of individuality in the collectivity of life. We have to get rid of psychological delusions and the life of dreams,<sup>17</sup> that I call spiritual lunacy. In a nutshell, we have to make *Tariqah*<sup>18</sup> (Sufism) subordinate to Shariah.

یہ حکمتِ ملکوتی، یہ علمِ لاہوتی  
حرم کے درد کا درماں نہیں تو کچھ بھی نہیں

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<sup>16</sup> Urdu word used for those spiritual lunatics who abandon worldly affairs, put chains, wear special clothes and are found on roads or in and around shrines.

<sup>17</sup> The so-called Sufi? Saints thrive on dreams in which they receive indications and instruction.

<sup>18</sup> Word used for spiritual process in contrast to legalistic Islam, Shariah.

*The Divine wisdom and this Divine knowledge, if they do not treat or assuage the pain of Islam, it is all futile.*

Iqbal, 1936

Genuine Sufism can help us in this modern world where people are engrossed in money, possessions and physical comforts that they consider much more important than the ethical and spiritual aspects of life.

- Sufism teaches love of and obedience to the Creator;
- We can ‘worship God as if we see Him’ or at least as ‘He sees us’;
- It teaches us how to stick to the lifestyle and values held by Prophet Muhammad (PBUH);
- Sufism teaches that it is possible for us to see beyond the veils of darkness, which distorts our belief systems, and that spiritual training may help to ‘see things as they truly are’;
- We can be ‘in the world, but not of this world’;
- Sufism teaches purity of sight, so as to ensure purity of soul;
- Sufism instills love, affection, and justice and teaches how to avoid manipulation, exploitation, dishonesty, and perversions;
- Sufism teaches respect, reverence, service and equal treatment for all;
- Sufism teaches love for human beings and environment (animals, flowers, fruits, leaves and trees);
- It can help control our arrogance, greed, impatience, anger and vanity;
- We can attain real happiness by freeing our minds from greed, ego, vanity and anxiety for the past and fear of the future;
- We can learn how to be patient in pain as Allah teaches us through the opposites of pain and pleasure and happiness and sorrow.

*God turns you from one feeling to another and teaches by means of opposites, so that you will have two wings to fly, not one.*

Rumi

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## Finds In the Earth Many A Refuge

*He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious.*

Quran 4:100

Today Muslims constitute the second largest religious group in the world. According to a study released in 2015, there are 1.7 billion Muslims, making up 22-23% of the total world population ([www.Gordonconwell.edu/resources](http://www.Gordonconwell.edu/resources)). Islam is the majority religion in the Middle East, North Africa, the Horn of Africa, the Sahel and some parts of Asia. Around 62% of Muslims live in South and Southeast Asia, with about 1 billion followers. Large Muslim communities live in Western China, the Balkans, India and Russia. Western Europe, America and Australia also have significant Muslim populations. There are a total of 57 states (including Palestine) that are members of Organization of Islamic Conference.

The reality of Muslims living in non-Muslim settings needs a thorough re-consideration, as there is a large-scale migration of Muslims from the Muslim majority countries to Western countries. The modern concept of citizenship demands much more than just legal residence or loyalty in wartime; it necessitates demands beyond merely obeying laws. Modern citizenship demands solidarity with all fellow citizens, who are normally religiously and ethnically diverse. Muslim citizens and residents of Western states have to accept and practice this brand of political liberalism. Modern Muslim scholars are trying to adjust to these political and social realities in the name of *Fiqh al-Aqalliyyat* (Jurisprudence of Muslim Minorities).

These Muslim scholars are cognizant of the fact that Muslims cannot demand a self-government for Muslims in Western countries, as these liberal societies cannot grant Muslim minorities parallel legal jurisdictions, and that modern citizenship in Western states expects moral recognition and social solidarity across religions lines.

Can Muslims live in a non-Muslim state in light of Quranic injunctions? Can Western states demand loyalty from Muslims in wartime, when it conflicts with their obligations to fellow Muslims? Can Muslims promote morality (commanding the right and forbidding the wrong) in the West, as protection against behavior that Muslims consider offensive, such as homosexuality and blasphemy?

Muslim jurists agree that Muslims can live in a non-Muslim setting as this is provided for in the Quran.

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.*

Quran 4:96

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا

*For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.*

Quran 4:99

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*He who forsakes his home in the cause of Allah, finds in the Earth many a refuge, wide and spacious: Should he die as a refugee from*



*home for Allah and His Messenger, his reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.*

Quran 4:100

A classical jurist maintained that the basic status of relations between Muslims and non-Muslims is war and the basis of the war is the unbelief of non-Muslims. This view is not tenable in the contemporary world. A probable consequence of this reductionist doctrine could be that, non-Muslims could kill Muslims with impunity as a natural response to the thinking that there is a constant state of war between the Muslims and the non-Muslims.

However, there are some verses of the Quran that apparently indicate otherwise:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

*Let not the believers take for friends or helpers unbelievers rather than believers.*

Quran 3:28

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَاطِلَةً مِنْ دُونِكُمْ لَا يَأْلُو نَفْسَكُمْ حُبَّ آلِهِ وَدُوْلَاهُ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

*O' ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.*

Quran 3:118

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْدِيَهُمْ أَعْنَاقُ الْعِزَّةِ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

*Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay, - all honour is with Allah.*

Quran 4:139

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

*O' ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.*

Quran 5:51

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

*Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.*

Quran 3:28

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا اللَّهَ عَدُوًّا لَكُمْ سُلْطٰنًا مُّبِينًا

*O' ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?*

Quran 4:144

Some scholars argue that verses prohibiting friendship with non-Muslims do not carry the meanings that are normally attached to them. Yet

these verses apparently prohibit relationships of friendship and alliances in loyalty with unbelievers. If we adopt a literal interpretation of these verses, then Muslims cannot accept the protection or patronage of a non-Muslim state. Therefore, these verses need to be properly understood.

These verses do not prohibit normal social or political relationship between Muslims and non-Muslims, rather they prohibit religious or political loyalty that is against the interests of the Muslim community as a whole. Muslims cannot have intimate relations with non-Muslims, if such relations will corrupt them, nor can they prefer non-Muslims to Muslims in religious matters or political alliances or loyalties. Furthermore, these verses were revealed at the time when early Muslims were fighting for their mere survival in an adversary environment, where there was a constant conflict between Islam and *Kufr*; these verses do not deal with the minority condition of the Muslims.

Additionally, these verses address two specific states of affairs: having affection for those who fight the Muslims because of their faith and loving them on account of their unbelief (Rida, n.d.). However, there is a difference between *hub-i-fitri* (innate love) and *hub-i- aqeedi* (creedal love). Muslims can have innate love but not creedal love with non-Muslims. Muslims can have innate love for non-Muslims, if they have good interaction or shared interests; there can be human brotherhood and national brotherhood in addition to Islamic brotherhood.

The following verses of the Quran illustrate this point.

وَالِىٰٓ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنَ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

*To the Ad people, (We sent) Hud, one of their (own) brethren: He said: O' my people! worship Allah! ye have no other god but Him will ye not fear (Allah)?*

Quran 7:65

وَالِىٰٓ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنَ إِلَٰهٍ غَيْرُهُ

*To the Madyan people we sent Shu'aib, one of their own brethren.*

Quran 11:84

In these verses, the previous Abrahamic Prophets (PBUT) are referred to as the brothers of their unbelieving, sinning and unjust kinsmen (Qaradawi, 1989). In this way, we can see that the Quran sanctions having normal friendly or brotherly relations by The Prophets (PBUT) with the non-believers.

Similarly, Muslim jurists agree that contracts made with non-Muslims are as binding as those made with Muslims; these contracts are called *Amaan* (contract of mutual security). In Islam, these contracts of *Amaan* impose on Muslims moral as well as legal obligations regarding the non-Muslims entities with which there are such contracts. The Prophet (PBUH) says: 'He who betrays a trust, will have a flag raised for him on the Day of Judgment so that his betrayal may be known' (Sarakhshi, 2001).

This commonly accepted tradition of *Amaan* is justification for honouring the interests of a non-Muslim state while a Muslim is residing there. The contemporary system of visa or naturalization is the legal and moral equivalent of *Amaan*; hence, it creates legally binding political obligations to non-Muslim states (Abd al-Qadir, 1998). This means that Islamic jurisprudence obligates a Muslim to submit to the law of the country of his residence as his moral covenant. Therefore, loyalty to one's faith and conscience requires firm and honest loyalty to one's country and Shariah requires honest and loyal citizenship within the framework of the constitution of the country of residence (Ramadan, 1999).

The following verses of the Quran, when looked at carefully, permit the minority condition:

كَرِّمَتْهُنَّ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.*

Quran 4:96

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

*Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.*

Quran 4:98

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا

*For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.*

Quran 4:99

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.*

Quran 4:100

Faysal Mawlawi and Yusuf Al-Qaradawi (Qaradawi, 2004), the leaders of the European Council for Fatwa and Research, based on this principle, go further and argue that duty extends to self-restraint during times when one's non-Muslim state of residence is invading a Muslim state (Qaradawi, 2003). Some scholars argue based on the doctrine of *Siyasa Shariah* (Policy of Islamic Law) that even fighting in defense of a non-Muslim state is justified on the grounds that:

- Shariah does not prohibit it, so it is permitted;

- Shariah prohibits serving to advance the ‘word of unbelief, which is not what service in a modern-day non-Muslim army or political system constitutes (Sarakhshi, 2001);
- Although such service is undesirable yet certain benefits for Muslims may arise such as<sup>1</sup> the protection of life and property of Muslims and improvement of the status of Muslims in their non-Muslim polity;<sup>2</sup>
- This approach is also justified in the doctrine of Purposes of Law (*Maqasid-i-Shariah*)’ (Mahfudh bin Bayyah, n.d.).

Yusaf Qaradawi argues that the basic principle is that it is forbidden to participate in a non-Muslim government, but there are certain established grounds for exceptions such as:

- reducing evil and injustice to the extent that one can;
- committing the lesser of two evils;
- descending from the higher example to the lower reality.

These exceptions are linked to legal maxims including:

- necessity making the forbidden permissible;
- hardship bringing about relief;
- causing no injury nor reciprocating an injury;
- relieving hardships (Qaradawi, 1997).

There are some scholars who justify conforming behavior of Muslims living in non-Muslim states for the goal of advancing the cause of *Dawah* (Islamic missionary activities or efforts for renewal of Islam). *Dawah* provides a robust, meaningful and inspiring reason for being in the West. This *Maslaha* (public interest) is such an overwhelming good that it dispels any reservation that any conscientious Muslim may have about the minority condition (being a Muslim in a non-Muslim majority) having disabilities including service in a non-Muslim army.

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<sup>1</sup> The doctrine of *Maslah* allows it.

<sup>2</sup> Rashid Rida in AbdulQadir.

Similarly Qaradawi argues that there can be no question of the permissibility of Muslims residing in a non-Muslim country, for if we were to forbid this as some scholars argue, we would close the door to the call to Islam. Had this been done in the past, Islam would have been restricted to the Arabian Peninsula. If we read our history properly, we find that the spread of Islam into all non-Arab lands occurred through the influence of individual Muslims, merchants and Sufis, who migrated from their countries to far off lands and mixed with the local people, and in turn were liked by the local people for their good morals. These people influenced by immigrant Muslims—accepted Islam en masse and individually.

Qaradawi argues that Muslims can join armies of non-Muslim states even in wars against brother Muslims to avoid accusations of High Treason, which would pose a serious threat to the Muslim community and also disrupt the course of Dawah. He also argues that individuals should not set their conscience at ease refusing to participate in the war, if this will endanger the Muslim community residing in that country. This is based on the juristic principles that lesser harm may be borne to prevent a greater harm, that private harm may be borne to prevent a general one and that the right of the group takes precedence over that of an individual (<http://www.fatwa-online.com>).

It is also important to note that now most Muslim jurists today generally advocate replacing Jihad with Dawah, not only for Muslim citizens of non-Muslim states, but also for the entire Muslim Ummah (community). This is against the view of most classical jurists on two grounds.

- Jihad was a defensive concept. The majority of the verses of the Quran on Jihad prescribed a defensive war. These verses about the aggressive nature of Jihad should be understood in the context of extreme hostility encountered by early Muslims from pagan Arabs, rather than a general belligerent attitude towards non-Muslims.

- The basic duty-underlying Jihad is not a duty to fight to eradicate non-Muslims, but rather the duty of Dawah, to call non-Muslims to the universal, peaceful and progressive message of Islam (Shaltut, 1983).

With this understanding we can see that Dawah is the basic status (*al-asl*) of relations between Muslims and non-Muslims. The desire to win adherence to Islam peacefully (with proper ethics) is allowed in political liberalism and it is not in conflict with the modern conception of citizenship. The Quran says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*

Quran 16:125

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.*

Quran 2:256

From these verses, it is clear that the Quran demands specific actions for following the Dawah.



- Beautiful Preaching (*mawiza-al-hasana*). This demands goodwill, friendship, patience and sincerity towards non-believers and an engagement with wider society so that the addressee feels the role of the Muslim as a friend, a giver of good advice for benefit and happiness (Fadlallah, 1986).

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

*Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!*

Quran 41:34

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

*Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.*

Quran 17:53

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيبًا

*Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.*

Quran 4:85

- Best Argumentation (*Jadal*). The Quran (16:125) commands Muslims to have the best argumentation.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*

This verse commands believers to erase all pre-conceptions and prejudices, to present evidence and proofs and to follow the established rules of logic and good reasoning. It requires a commitment to transparency and honesty between the inviter and invitee; it does not mean an antagonistic, conflictual, zero-sum form of communication.

- No Coercion. There is no coercion in Islam for acceptance or rejection of a faith. The Quran (2:256) very categorically declares:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.*

The Quran enjoins that Dawah must be undertaken free from any spirit of aggression or coercion, as every person is responsible for himself. Coercion cannot create faith. Dawah is different than defending the public order in an Islamic society that imposes certain restrictions on free expression. Dawah, in a non-Muslim setting, has to proceed absolutely free from any inclination of force, deception or coercion.

- Wisdom (*Hikmah*). Islam demands application of *Hikmah* in propagation. The Quran (16:125) says:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

*Invite (all) to the Way of thy Lord with wisdom.*

Wisdom demands methods and approaches according to specific time and space (place). It requires an understanding of the ground realities and the ability to be flexible in order to be effective. This approach of *Hikmah* is not a tactical move to win hearts, but a command of the Lord. *Hikmah* dictates knowing the other and integrating with the society at large, necessitating recognition, solidarity, mutual knowledge, co-existence and cooperation.

Dawah itself does not mean proselytism. This process does not expect everyone to convert to Islam, instead it is about presenting Islam, whether someone accepts Islam or not is not the concern of Muslims. Dawah is based on the principle that it is the right of every human being, to make a choice based on knowledge and this is why Muslims are asked to spread the true knowledge of Islam among Muslims as well as non-Muslims (Ramadan, To be a European Muslim, 2015).

The foundation of Dawah is Islamic Universalism, which presumes commonalities of origin, nature and purpose amongst all mankind. This understanding is based on the teachings of the Quran.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

*O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.*

Quran 2:21

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

*O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.*

Quran 4:174

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

*O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.*

Quran 10:57

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand no.*

Quran 34:28

Nawawi (Nawawi, n.d.) reports that Al-Mawardi<sup>3</sup> argued that if a Muslim is able to manifest his religion in one of the non-Muslim countries, this country becomes a part of *darul-Islam*; hence, residing in it is better

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<sup>3</sup> Abu al-Hasan Ali Ibn Muhammad Ibn Habib al-Mawardi (known in Latin as Alboacen (972-1058), was a Islamic jurist of the Shafi'i school most remembered for his works on religion, government, the caliphate, and public and constitutional law during a time of political turmoil. He was appointed as the chief judge over several Khorasani districts near Nishapur, and Baghdad. He is well remembered for his treatise on The Ordinances of Government. The Ordinances, *Al-Ahkam al-Sultaniyya w'al-Wilayat al-Diniyya*, provide a detailed a definition of the functions of caliphate government which, under the Buyids appeared to be rather indefinite and ambiguous.

than migrating, because it is hoped that others will convert to Islam through his presence there.<sup>4</sup>

Feeling the heat of the times, even extremely traditional scholars have started re-thinking their position about the minority condition. The vice-chancellor of the Dar-ul- Uloom, Maulana Abul Kasim Naumani said, ‘as a mark of respect for the feelings of Hindus, the seminary has asked Muslims in the country to avoid cow slaughter on the occasion of *Eid al-Adha*’ (<http://www.thehindu.com>). This fatwa of Deoband depicts a progressive and humane interpretation of Islam in a minority-condition and is a contemporary action that supports the arguments advanced above.

Take a moment and consider this very important verse of the Quran:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُم مِّنَ الْمَلَائِكَةِ ظَالِمِينَ أَنفُسِهِمْ قَالُوا فَمَإِذَا كُنَّا تُرَابًا قَالُوا أَنَّا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا آلَهُ  
تَكُنْ أَرْضُ اللَّهِ وَاسِعَةٌ فَخُذُوا فَمِنْهَا جُزْءًا وَلِيَّكَ مَا وَصَّيْنَاكَ بِهِمْ وَسَاءَ مَا مَصِيرًا

*When angels take the souls of those who die in sin against their souls, they say: ‘In what (plight) Were ye?’ They reply: ‘Weak and oppressed Were we in the earth’. They say: ‘Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?’ Such men will find their abode in Hell,- What an evil refuge!*

Quran 4:97

This verse reveals that if Muslims feel persecution or a hindrance in practicing their faith in a non-Muslim state, they can immigrate to an Islamic state, where they would have the liberty to practice their faith. However, the ground reality is different. Muslim scholars and political activists have faced persecution in their own countries and taken refuge in non-Muslim, especially Western states, which they dislike. It is strange that

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<sup>4</sup> I have benefitted greatly from a scholarly article by Andrew F. March ‘Sources of Moral obligation to non-Muslims in the ‘jurisprudence of Muslim Minorities’ (*Fiqh al-aqalliyyat*).

even those who take political asylum in non-Muslims states to save their lives from persecution in Muslim states, start acting against the normal political or civic order in those Western countries that mostly tolerate this irrational behavior.

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## Made You Into Nations And Tribes

*O' mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)).*

Quran 49:13

**K**hilafat is derived from an Arabic word, *Khalifa* (successor), ruler of the Muslim community. When The Prophet Muhammad (PBUH) passed away (June 8, 632 AD), Abu Bakr Sidiq (RA)<sup>1</sup> succeeded to his political authority, and was called by the Muslims as *Khalifa-e-Rasul-Allah* (successor of the Messenger of God). Similarly, the term has been employed in the Quran in the same sense in reference both to Adam (PBUH) and to Daud (PBUH) as the vicegerents of God. When speaking to the angels, as revealed in the Quran, Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ ۚ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

*Behold, thy Lord said to the angels: 'I will create a vicegerent on earth'. They said: 'Wilt Thou place therein one who will make*

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<sup>1</sup> This is the view of the Sunni school whereas the Shia say that the supreme office of the Muslims is the *Imamate*, or leadership and no caliph is legitimate unless he is a lineal descendant of The Prophet Mohammed and so appointed by God.

*mischievous therein and shed blood? whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not.*

Quran 2:30

يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

*O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice).*

Quran 38:26

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ  
وَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا  
وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

*Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked.*

Quran 24:55

There are some Muslim scholars who argue that there should be one Khilafat for the whole Muslim *Ummah*. *Ummah* means ‘the people’ in Arabic, and more specifically refers to Muslims with a common ideology and culture. Apart from its strict religious sense, the word *umma* is also used in Arabic in the general sense of ‘community of peoples’.

The Quran (3:110) says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

*Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.*

The usage of the world ummah is further clarified by the *Meesaaq-i-Madina* (the Constitution of Madina) that was negotiated by the Prophet Muhammad (PBUH) in 622 with the leading clans of Madina, and it explicitly refers to Jewish, Christians and pagan citizens of Madina as members of one ummah.

It is amply clear from the above quoted verses of the Holy Quran that the Quran does not command the establishment of a universal Khilfat, rather it is a political construct that is a product of history. Muslims are Khalifah (Vicegerent) of Allah on earth and they are ordained to obey His commands; if they succeed in establishing control over an area, they will follow His instructions in available political settings according to the spirit of the time.

The modern nation state is the product of evolution of political thought and practice in the modern history. The modern nation state emerged in the wake of the Peace of Westphalia in 1648 that resulted in the final break-up of the Holy Roman Empire. The Peace of Westphalia destroyed once and for all the spiritual and temporal unity of the Europe after the bloody Thirty Years' War<sup>2</sup> (1618–1648) in the Holy Roman Empire and the Eighty Years' War (1568–1648) between Spain and the Dutch Republic.

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<sup>2</sup> The peace of Westphalia was a series of peace treaties negotiated between May and October of 1648 in the Westphalian cities of Osnabruck and Munster.

A nation-state can be defined as a geographic entity that can be identified as deriving its political legitimacy from serving as a sovereign nation. It can be contrasted with a multinational state, a city-state, an empire, a confederation or other governing structure. Nation states depend on their effectiveness through the implementation of clearly defined, centrally controlled and independent entities, which recognize each other's sovereignty and territory. Theoretically, the modern nation state is a by product of intellectual advancements of the 15<sup>th</sup> and 16<sup>th</sup> centuries in the fields of political economy, capitalism, mercantilism, political geography and political philosophy.

Before the emergence of the nation state, there were many empires such as the Austrian Empire, the Kingdom of France, Kingdom the Kingdom of Hungary, the Ottoman Empire, the Mughal Empire, the Safavid Empire, the British Empire and others. These nation states were multi-ethnic empires ruled by a king, an emperor, a sultan or a khalifah.

Muslims have the historical experience of empires and the caliphate. The Prophet Muhammad (PBUH) established the city-state of Madina with a written constitution called the Charter of Madina (*Meesaaq-i-Madina*) just after his migration (*Hijrah*) to Yathrib in 622. The constitution was freely negotiated between the migrant Quraish tribe and eight other local tribes, including Jewish tribes. The constitution formed the legal basis of a multi-religious state declaring all as 'one nation (ummah) separate from all people' (Hamidullah, 1975).

The Prophet Muhammad (PBUH) passed away in 632 and the city-state of Madina was transformed into *Khilafat-i-Raashida* under the political and religious leadership of four rightly guided caliphs.<sup>3</sup> The *Khilaft-i-Raashidah* expanded gradually, conquering Mesopotamia, Levant, Anatolia, the Sasanian Empire, North Africa (Egypt and Tunisia), Caucasus and the Arabian Peninsula. The *Khalafat-i-Raashidha* was

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<sup>3</sup> Khulafa-i-Raashdean, Abu baker (R.A) (632–634), Umar Khattab (RA) (634 –644), Osman (RA) (644-656) and Ali (RA) (656– 661)

succeeded by the Umayyad Empire founded by Muawiya bin Abi Sufyan (r. 661–680) and it ended at the death of Marwan II in 750. The Umayyads expanded the conquest of Muslims to Caucasus, Transoxiana, Sindh, Maghreb and the Iberian Peninsulas (Al-Andalus), and at length, it covered 15 million km<sup>2</sup> (5.79 millions square miles) making it the largest empire in terms of area that the world had yet seen, and the fifth largest to exist at any time throughout history (Blankinship, 1994).

The Abbasid Revolution in 750 AD toppled the Umayyids. However, a branch of Umayyad fled to North Africa and then to Al-Andulus where they established the caliphate of Cordoba, which lasted until 1031. The Abbasid Revolution marked the end of the Arab Empire of the Umayyads and the beginning of a more inclusive, and multi ethnic state mostly dominated by the descendants of the Prophet (PBUH) and people from Persian origin. Al Saffah (r. 749–754) was the first Abbasid Caliph and was from Banu Hashim, a sub-clan of the Quraish Tribe. The last Abbasid Caliph was Al-Mustasim, who ruled until 1258.

During the Abbasid period, the Fatimid Caliphate was established in Egypt in 909 and it remained until 1171. The Caliphs of Cairo ruled between 1261 and 1517 under the patronage of the Mamluk Sultanate. The Mamluk Sultanate controlled Egypt, the Levant and Hejaz from 1250 to 1517. The chart below will further clarify that at one time, many Muslims states had existed.

### **Muslim Caliphates/Empires**

The Rashidun Caliphate (632–661)

The Umayyad Caliphate (661–750)

The Umayyad Caliphate of Cordoba in Islamic Spain (756–1031)

The Abbasid Caliphate (750–1258)

The Fatimid Caliphate (910–1171)

The Ayyubid dynasty (1171–1260)

The Mamluk Caliphate (Bahri dynasty succeeded by Burji dynasty) (1250–1517)

The Ottoman Caliphate (1517–1923)

## **Regional Muslim Empires**

### **Europe and Russia**

Umayyad Caliphate of Cordoba in Islamic Spain (929–1031)

The Emirate of Sicily (96–1072)

The Volga Bulgaria (922–1236)

The Golden Horde (1251–1502)

The Crimean Khanate (1441–1783)

### **Middle East**

The Seljuk Sultanate of Rum (1077–1307)

The Ottoman Empire (1299–1923)

The Khwarezm Shah Dynasty (994–1040)

The Tahirid dynasty (821–873)

The Khwarezmian Empire (1077–1231)

The Saffarid dynasty (861–1003)

The Samanid Dynasty (819–999)

The Seljuk dynasty (1016–1153)

The Giray dynasty (1521–1550)

The Il-khanate (1256–1335/1353)

The Timurid dynasty (1370–1507)

The Ayyubid Dynasty (1171–1260)

The Ak Koyunlu (1378–1501)

The Kara Koyunlu (1375–1468)

The Persian Empire, under the Safavid dynasty (1502–1736); Afsharid dynasty (1736–1796); and Qajar dynasty (1789–1925)

The Muzaffarids (1391–1583)  
The Shirvanshah (861–1539)  
The Ghurids (1149–1161)  
The Ghaznavid Empire (977–1186)  
The Great Seljuq Empire (1175–1194)  
The Buyid dynasty (934–1062)  
The Rassids of Yemen (897–1962)  
The Rasulid of Yemen (1229–1454)  
The Tulunids (868–905)

### **Central Asia**

The Chagatai Khanate (1260–1266)  
The Siberia Khanate (1490–1598)  
The State of Yarkand (1514–1533)  
The Shaybanids (1428–1468)

### **Africa and Spain**

The Adal Sultanate (1415–1555)  
The Almoravid dynasty of Morocco (1040–1147)  
The Almohad dynasty of Morocco (1121–1269)  
The Ajuran Empire (13<sup>th</sup>–17<sup>th</sup> centuries)  
The Fulani Empire of Sokoto (1804 –1903)  
The Fulani or Fulbe Empire of Macina of Seku Amadu (13<sup>th</sup> –17<sup>th</sup> centuries)  
The Fulani /Fulbe Empire of El Hajj Oumar Tall (1797–1864)  
The Fulani or Fulbe Empire of Boundou of Malick Daouda Sy (1230–1600)  
The Mali Empire (1230–1600)  
The Songhai Empire (1340–1591)  
The Kilwa Sultanate (10<sup>th</sup> century–1517)

The Sultanate of Oman (13<sup>th</sup> century–1744)

The Aghlabid dynasty of Ifriqiya Tunisia, East-Algeria, West-Libya and Sicily (800–909)

The Umayyad of Spain in North Africa during war with the Fatimid's (661–750)

Taifa dynasties of Islamic Spain (1009–1238)

The Hafsids dynasty (1229 –1574)

The Alaouite dynasty of Morocco (1631–1672)

The Marinid dynasty of Morocco (1244–1465)

The Rustamid dynasty (767–909)

The Wattasid dynasty of Morocco (1472–1554)

The Saadi dynasty of Morocco (1511–1628)

The Dervish State (1896–1920)

## **South Asia**

The Ali Raja (1545–1819)

The Sultanate of Mysore (1704–1799)

The Delhi Sultanate in Northern India (1206–1526)

The Mughal Empire in India (1526–1857)

The Khilji Dynasty (1290–1320)

The Lodhi Dynasty (1451–1526)

The Mamluk dynasty of Delhi (1206–1290)

The Durrani Empire (1747–1823)

The Suri dynasty (1540–1556)

The Asaf Jahi Dynasty (1720–1948)

The Nawab of Awadh (1732–1856)

The Bahmani Sultanate in Deccan (1347–1527)

The Tughlaq dynasty (1321–1398)

The Berar Sultanate in Deccan (1490–1572)

The Bidar Sultanate in Deccan (1492–1619)

The Ahmednagar Sultanate in Deccan (1490–1636)



The Qutb Shahi dynasty in Deccan (1518–1687)

The Bijapur Sultanate in Deccan (1490–1686)

The Sayyid dynasty (1414–1451)

The Sultanate of Bengal (1336–1576)

The Sultanate of Jawnpur (1394–1479)

The Gujarat Sultanate (1407–1573)

The Malwa Sultanate (1401–1531)

The Sultanate of Kashmir (1346–1586)

The Soomro Dynasty (1026–1351)

The Samma Dynasty (1335–1520)

The Talpur dynasty (1783–1843)

The Kalhora Dynasty (1701–1783)

The Nawab of Carnatic (1692–1859)

## **Southeast Asia**

The Sultanate of Johor (1528–present)

The Sultanate of Maguindanao (1500–1888)

The Sultanate of Kelantan (1411–1963)

The Sultanate of Terengganu (1909–1957)

The Sultanate of Perlis (1821–1957)

The Kedah Sultanate (1909–1946)

The Sultanate of Pahang (1895–1948)

The Sultanate of Perak (1528–1948)

The Sultanate of Negeri Sembilan (1895–1948)

The Sultanate of Selangor (1895–1948)

The Sulu Sultanate (1405–1915)

The Sultanate of Ngayogyakarta Hiningrat (1755–1939)

The Aceh Sultanate (1496–1903)

The Sultanate of Deli (1632–1946)

The Sultanate of Siak Sri Indrapura (1725–1946)

The Sultanate of Riau (1824–1911)

The Sultanate of Indragiri (1298–1945)  
The Sultanate of Jambi (1877–1904)  
The Sultanate of Palembang Darussalam (1675–1823)  
The Sultanate of Banten (1527–1813)  
The Sultanate of Cirebon (1445–1677)  
The Sultanate of Demak (1475–1548)  
The Sultanate of Surakarta (1745–1946)  
The Sultanate of Mataram (1587–1755)  
The Sultanate of Pontianak (1771–1950)  
The Sultanate of Banjarmasin (1526–2010)  
The Sultanate of Kutai (till 1949)  
The Sultanate of Bulungan (1731–1964)  
The Sultanate of Gowa (1300–1945)  
The Sultanate of Ternate (1257–1914)  
The Sultanate of Tidore (1450–1904)  
The Sultanate of Bacan (1513)  
The Sultanate of Jailolo (1500–1920)  
The Sultanate of Buton (1450–1904)

From the brief discussion above, it appears that there was no one monolithic Muslim/Islamic Caliphate after the *Khilafat-i-Rashida* from the advent of Islam to the present day. This means that there was no universal caliphate having temporal and political unity of the whole Muslim world. There is consensus among the *Sunni* (the majority Muslims) regarding the *Khilafat-i-Rashida*. The *Shia* however, do not accept it. According to some estimates the *Shia*, make up 10-13% of the world Muslim population;<sup>4</sup> 90–95% of the population of Iran is *Shia* (highest), whereas in Indonesia *Shia* make up only 0.5% of the population (the lowest).

The first universal Muslim Caliphate (*Khilafat-i-Rashida*) was run and administered by the companions of the Prophet (PBUH), but it still ran

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<sup>4</sup> [www.Rewforum.Org/2009/10/07](http://www.Rewforum.Org/2009/10/07)

into problems at the end of the reign of the third Khalifa Osman (RA) who reigned from 644 to 656. There were protests against Osman (RA) and his house was sieged in Madina. Osman (RA), refused to take any police action in order to avoid a civil war between Muslims. His polite behavior against the protesters emboldened them, and they broke into his house and killed him in 656, while he was reciting the Quran. The assassination of Osman (RA) led to a bloody civil war between Ali (RA) and Muawiya (RA) who was relative of Osman and an Umayyad.

The first battle of the civil war was *Jang-i-Jamal*, the battle of camel. It took place at Barra (in Iraq) in November 656 between the forces of Ali (RA) and Ayesha (RA), who was supported by Muawiyah (RA), Talha (RA), and Zubair (RA), all senior companions of the Prophet Muhammad (PBUH)). According to some reports, 10,000 soldiers of both sides were killed. The second battle was the battle of *Siffin* in July 657; the battle was fought at the modern day city of Al-Raqqah, Syria. Ali's army consisted 80,000 Muslims, including 70 companions who had participated in the Battle of Badar,<sup>5</sup> 70 companions who had taken the oath at *Hudaibia*<sup>6</sup> and 400 prominent *Ansari* and *Muhajirin*, while Muawiyah's army consisted mainly of Syrians (Yaqubi, n.d.). According to the estimated casualties, Ali's army lost 25,000, while Muawiya forces lost 45,000 persons.

The battles of the Jamal and Siffin led to a permanent rift between the Sunnis and the Shias; they also created *Khawarij* and the political unity of Muslims was destroyed once for all. Can an Islamic Caliphate be established now, when so many political, religious, territorial, ethnical and other divisions exist within the Muslim world?

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<sup>5</sup> Muslims revere the first battle of Islam and its participants.

<sup>6</sup> The Treaty of Hudaibiyyah was an important event that took place during the formation of Islam. It was a pivotal treaty between Prophet Muhammad (PBUH), representing the state of Madina, and the Quraish tribe of Makkah and was negotiated in March 628 AD. This treaty helped to decrease tension between the two cities, affirmed a 10-year peace and authorized Muhammad's followers to return the following year in a peaceful pilgrimage, the First Pilgrimage.

Imam Khomeini established an Islamic state in Iran in 1979 that evoked an overall negative reception by Muslims in general and Arab neighbors in particular. This led to the Iran-Iraq War, which lasted for eight years (1980–1988), and made it the 20<sup>th</sup> century's largest conventional war. Iraqi casualties are estimated at 105,000–200,000, with about 400,000 wounded and 70,000 taken as prisoners of war (Mikaberidze, 2011). Irani casualties are estimated to be 200,000–220,000 while some argue that more than one million Iranians were killed. In light of the battles of Jamal, and Siffin and the recent Iran–Iraq war, is it possible for there to be one Khalifah for the entire Muslim world? Can a Shias accept a Sunni Khalifa? Can Sunnis accept a Shia Khalifa? Could a Bangladeshi Muslim accept a Pakistani Khalifa?<sup>7</sup>

Briefly speaking, the claim and struggle for a universal Muslim Caliphate is an unrealizable romantic notion in light of these ground realities, particularly when coupled with the evolution of political philosophy and the institution and entrenchment of modern nation-states. The desire for unity within the Muslim ummah can be realized, or at least striven toward, by establishing the Commonwealth of Muslim States. The establishment of this Commonwealth will strengthen the existing Organization of Islamic Conference, in spite of the fact that the above-mentioned realities have also crippled this organization.

Iqbal, the sage of the modern Islam has rightly said:

*In order to understand the Turkish view, let us seek the guidance of Ibn Khaldun, the first philosophical historian of Islam. Ibn Khaldun, in his famous 'Prolegomena', mentions three distinct views of the idea of Universal Caliphate in Islam: (1). That Universal Imamate is a Divine institution, and is consequently indispensable; (2). That it is merely a matter of expediency; (3). That there is no need of such*

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<sup>7</sup> Bangladesh was part of Pakistan from 1947 to 1971 when it gained independence after a bloody war between then East Pakistan (Bangladesh) and t West Pakistan, today's Pakistan.

*an institution. The last view was taken by the Khawarij. It seems that modern Turkey has shifted from the first to the second view, i.e. to the view of the Mutazilah, who regarded Universal Imamate as a matter of expediency only. The Turks argue that, in our political thinking, we must be guided by our past political experience, which points unmistakably to the fact that the idea of Universal Imamate has failed in practice. It was a workable idea, when the Empire of Islam was intact. Since the break-up of this Empire independent political units have arisen. The idea has ceased to be operative and cannot work as a living factor in the organization of modern Islam. Why should we not, they can further argue, learn from experience in our political thinking? Did not Abu Bakar Baqilani drop the condition of Qurshiat in the Khalaifa in view of the facts of experience, i.e. the political fall of the Quraish and their consequent inability to rule the world of Islam? Centuries ago Ibn Khaldoun, who personally believed in the condition of Qurshiat in the Khalifa, argued much in the same way. Since the power of the Quraish, he says, has gone, there is no alternative but to accept the most powerful man as Imam in the country. where he happens to be powerful. To my mind these arguments, if rightly appreciated, indicate the birth of an International ideal, which, though forming the very essence of Islam, has been hitherto over-shadowed or rather displaced by Arabian Imperialism of the earlier centuries of Islam. For the present, every Muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics. A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a merely symbolical overlordship. It is truly manifested in a multiplicity of free independent units, whose racial rivalries are adjusted and harmonized by the unifying bond of a common spiritual aspiration. It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a League of*

*Nations which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members.*

Iqbal, 1934

In my humble view, the Objectives Resolution adopted by the Constituent Assembly of Pakistan on March 12, 1949 is a step forward. It proclaims that the future constitution of Pakistan would not be modeled entirely on a European pattern, but on the ideology and democratic faith of Islam. It has served as the preamble for the constitutions of 1956, 1962 and 1973 and ultimately became part of the Constitution, under Article 2(A), when the Eighth Amendment in the Constitution of 1973 was passed in 1985. The Objectives Resolution reads:

*Whereas sovereignty over the entire universe belongs to Allah Almighty alone and the authority, which He has delegated to the State of Pakistan, through its people for being exercised within the limits prescribed by Him, is a sacred trust;*

*This Constituent Assembly representing the people of Pakistan resolves to frame a Constitution for the sovereign independent State of Pakistan;*

*Wherein the State shall exercise its powers and authority through the chosen representatives of the people;*

*Wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed;*

*Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah;*

*Wherein adequate provision shall be made for the minorities to freely profess and practice their religions and develop their cultures;*

*Wherein shall be guaranteed fundamental rights including equality*

*of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;*

*Wherein adequate provisions shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;*

*Wherein the independence of the Judiciary shall be fully secured;*

*So that the people of Pakistan may prosper and attain their rightful and honored place amongst the nations of the World and make their full contribution towards international peace and progress and happiness of humanity.*

This resolution was supported by all the leading Islamic scholars of the time including Maududi,<sup>8</sup> Shabir Ahmad Usmani,<sup>9</sup> Pir of Manki Sharif<sup>10</sup> and even now there is complete consensus regarding it. In other words, the scholars of Islam in Pakistan through collective Ijtehaad have accepted the concept of the nation-state of Pakistan.

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<sup>8</sup> Abu A'la Maududi (1903–1979) was an Indian-Pakistani scholar, philosopher, jurist, journalist, and Islamist. He strove not only to revive Islam as a renewer of the religion, but to propagate true Islam, a remedy for the weakness from which Islam had suffered over the centuries. He was the founder of the Jamaat-e-Islami, the largest Islamic organization in Asia.

<sup>9</sup> Shabbir Ahmad Usmani (1887–1949) was an Islamic scholar who supported the Pakistan Movement in the 1940. He was a theologian, writer, orator, politician, and expert in tafsir and Hadith.

<sup>10</sup> Amin ul-Hasanat (1923–1960), better known as Pir of Manki Sharif, was an Islamic religious leader in the North-West Frontier Province (now renamed as Khyber-Pukhtunkhaw) of India (after 1947, Pakistan) during the mid twentieth century. He was a religious scholar and spiritual leader.

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## They Kill Us For Their Sport

*As flies to the wanton boys, we are to the gods,  
They kill us for their sport.*

Shakespeare

A lot of Muslim blood has been shed in the name of *Jihad*. The Muslim community has lost hundreds of thousands of our youth, and with them, the promise of a better future. It is high time that we re-assess and re-evaluate the strategy that has caused so much mayhem, so much death and destruction, without producing any tangible, positive results.

What does Jihad mean? What does Jihad mean in the present day scenarios? In which situation and under what circumstances can Muslims take up arms? Is Jihad accomplished only through the use of weapons? Under what circumstances, is Jihad not permissible with weapons? Can a sect of Muslims wage Jihad against another sect of Muslims? In which situation, is Jihad a personal obligation (*Fard Ain*)<sup>1</sup> for the inhabitants of Muslim lands and under what circumstances is it a communal obligation (*Fard Kifaya*)?

The Prophet Muhammad (PBUH) brought a total revolution in 23 years. In his lifetime, approximately 100 excursions were waged and he himself participated in 27 of these encounters. During all these armed conflicts, only 259 Muslims were martyred and only 759 non-Muslims were killed. The sum of these military actions is rightly called a bloodless

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<sup>1</sup> *Fardh Kifaya*: This is the Fard, that if performed by some (a sufficient number), the obligation falls from the rest. *Fardh Ayn*: This is the Fard that is a compulsory duty on every single Muslim to perform, like praying and fasting.

revolution (Hamidullah, 2012). It was, in fact, one of the greatest intellectual, spiritual and moral revolutions that history has ever witnessed, and it was accomplished with very little bloodshed.

In contrast, let us examine the movements that were launched in the name of Islam in the last century. Two and a half million Muslims were killed during the Algerian war of Independence. Millions of people were killed in the Indo-Pak war, Kashmir, Afghanistan and Chechnya. The same happened in Palestine, Syria and Egypt. My point simply is that Muslims should reconsider and redefine the concept of Jihad and its various kinds and strategies in the light of the true teachings of the Quran and the Sunnah. Without such a consideration Muslims will continue bleeding but without any positive effect. Perhaps Faiz Ahmad is referring to our plight when he says:

نہ کوئی مدعی نہ کوئی منصف، حساب پاک ہوا  
یہ خون خاک نشیناں تھا، رزق خاک ہوا

*No petitioner, no judge, the matter is settled; it was the blood of the poor, so sucked by the Earth.*

Faiz, 2010

In the Muslim world, jihad is confused with *Qital* (the fighting or armed struggle). The term is misunderstood by a majority of Muslims, who understand it to mean 'war waged against the infidels until they surrender and submit themselves to Islam'. This confusion in the Muslim community has led to its misunderstanding by non-Muslims as well.

Jihad is a comprehensive term that refers to all kinds of struggles in the way of Allah. The Quran (22:78) says:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

*And strive in his way as ye ought to strive.*

While explaining this verse, Maududi<sup>2</sup> remarks that jihad is not simply *Qital* but a word used in the sense of a long struggle and strenuous effort (Maududi, 2003). In the opinion of Sanaullah of Panipat, jihad means struggle, expansion and power (Panipati, 1999).

In Surah Al-Furqan (25:52), which was revealed in Makkah, Allah addresses the Prophet Muhammad (PBUH) as follows:

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

*Listen not to the non-believers but strive against them with the utmost strenuousness-Jihad-i-Kabir.*

The words *Jihad-i-Kabir* were used in this Makkan Sura when the believers were not allowed to take up swords, even against the oppressors. Here the believers are directed to wage jihad, jihad-i-Kabir, against the non-believers with the Quran and not with the sword. Jihad is, in fact, a life long struggle against evil at all levels. It requires a Muslim, like any other committed humanist, to engage in a peaceful, moral struggle to root out injustice, exploitation, ignorance, poverty and other kinds of evil. Jihad also means, in very specific circumstances and situations, an armed struggle or to wage war, but the Arabic word *qital* more accurately carries this meaning. Muslims are advised to physically resist and fight against those enemies who subject them to persecution and repression, and drive them out of their homes.

Jihad-i-Kabir has three connotations: the utmost individual endeavor where no tables are left unturned; an all out, large scale struggle, wherein all members of the community as well as material resources are consumed for the cause; a comprehensive struggle at every level and at every front.

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<sup>2</sup> A Pakistani Islamic scholar

Various Ahaadith of the Prophet Muhammad (PBUH) further explain the phrase Jihad-i-Kabir. While returning from Tabuk,<sup>3</sup> the Prophet (PBUH) said:

رجعنا من الجهاد الأصغر إلى الجهاد الأكبر

*We are returning from a small Jihad to a bigger Jihad.*

Bayhaqi, n.d.

It means that he called his missionary (*Dawah*) activities as Jihad-i-Kabir (great struggle) and armed struggle (Qital) as Jihad-i-Saghir (small struggle). This concept is further clarified by Jabir (RA), a companion of the Prophet (PBUH), that a few soldiers came to the Prophet Muhammad (PBUH). The Prophet (PBUH) welcomed them and said,

*You have returned from a smaller Jihad to a bigger Jihad'. One of them asked the Prophet: 'Rasulullah! What is the bigger Jihad?' He replied: 'The man should wage Jihad against his own desires and temptations.*

Panipati, 1999

One of the pre-requisites of jihad is that a man should be conversant with Islam and he should consciously know for what purpose he is waging Jihad; he should also be aware of *Kufr* and *Jahaliyyah*<sup>4</sup> against which he is waging qital so that he may recognize kufr in any form in which it appears. Umar (RA), has very aptly remarked on this subject: "I have an

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<sup>3</sup> This was his last war before the conquest of Makkah. In this war, the Prophet (PBUH) went to face the Roman armies in the North. It should be kept in mind that this was the only battle wherein the Prophet (PBUH) openly declared that Muslims should make war preparations as the Islamic State was in danger from the Roman Empire and the companions of the Prophet (PBUH) made great sacrifices, even leaving ripe crops unreaped.

<sup>4</sup> The world used as a antithesis to Islam.

apprehension about a man who is raised in Islam, but does not know about Jahaliyyah, that he would disengage and loosen the cords of Islam”.

It seems that Umar (RA) has foretold the present age. Muslims have tarnished the image of jihad, nay, they have vulgarized it. Our rulers wage jihad sometimes for their own interests and sometimes at the behest of their foreign masters; then declare it terrorism. Muslims should give up this ludicrous attitude forthwith. The rulers get the dollars and the youth shed their blood and lose their lives. The tears of their mothers dry up in mourning and the lives of their brides become barren. The following couplet by Shakespeare aptly reflects the situation today.

*As flies to the wanton boys, we are to the gods  
They kill us for their sport.*

According to the established Sunnah of the Prophet (PBUH) and the rulings of the eminent learned jurists of Islam, jihad can neither be declared by individuals nor by a group of Muslims:

- The Prophet (PBUH) is reported to have said: ‘Jihad is obligatory with every Imam whether he be pious or sinner’ (Sunan Abu Dawud, Hadith No. 2171).
- The Prophet (PBUH) said:
  - If someone obeyed me, he obeyed God; and if someone obeyed the Amir (commander/leader), he obeyed me; and if someone disobeyed the Amir, he disobeyed me; and the Imam is a shield who protects during war. If he (the Imam) orders you to be scared of God and establishes justice, he will be rewarded for it, and if he gives another order (a subversive one), he will be responsible for it (Muslim, Hadith No. 3418).
- The Prophet (PBUH) is reported to have said:
  - Wars are of two types: Anyone who fought for the sake of Allah, obeyed the Imam, spent his best money and abstained from fasad (public disorder), his sleeping and awakening

deserves to be rewarded. However, if someone fought for ostentation and reputation, disobeyed the Imam and spread fasaad (disorder in land then), he will not be rewarded (Nasa'i, Hadith No. 4122).

- Imam Abu Yusuf Yaqub Ibrahim (d. 798), a top Hanafi jurist, the most celebrated student of Imam Abu Hanifa (RA) and the first Chief Justice in Islamic legal history, formulated this principle in this way:
  - No expedition can be dispatched without the permission of the Imam or his deputy and no person from the Muslim army can wage an attack without the permission of the Amir (Abu Yusuf, n.d.).
- Imam Mohammad Al-Shaybani (d. 805), the founder of Islamic international law and the second top disciple of Abu Hanifah (d. 767), expressed the same views (Shaybani, 1997).
- In other words, the powers of the Amir of the group (that has invaded the Ahl al-Harb) are similar to the Amir of an expedition appointed by the Imam.
- 'Ala' al-Din Abu Bakr al-Kasani (d. 1196), a leading Hanafi jurist, has discussed a situation in which a group of non-Muslims from Ahl al-Muwada'a (a state with which a Muslim state has a treaty) attacks the Dar al-Islam without the permission of their government. He says: 'If a group of people who do not have mana'ah (military and political power) from the country with whom a peace treaty exists (ahl al-Muwada'a) attacks the Muslim state then, the attack cannot be considered to be an attack from that state (ahl al-Muwada'a), as long as it is not known that the attack took place with the consent of that state (Kasani, 2000). In other words, when the government of that state is not involved in

the attack then the peace treaty will remain binding with that government and its people.

This principle is applicable both in offence as well as in defence. Thus, only a Muslim state has the right to declare a jihad in self-defence and not groups or individuals acting independently of the government. It is impossible to find any actions taken within a military conflict, the preparation of military forces, dispatching military forces, providing instructions to military forces, the commander seeking instructions during an ongoing war, taking captives, releasing prisoners of war or exchanging them for the enemy's prisoners of war, signing a peace treaty, giving notice of the termination of a peace treaty, deciding whether a treaty has been breached or not, and all other actions pertinent to military engagements, occurring without the involvement of the Muslim head of state or the established order.

According to Muslim jurists, there is one reasonable exception to the above principle: if the enemy attacks without prior warning and it is not possible to contact the central government, then, those people who have come under attack have the right to defend themselves. This exception is based on the principle that self-defence is available as a legitimate right to every person even when there is no possibility of seeking instructions (or receiving aid) from the state authorities.

The founding fathers of the Ahl-e-Hadith movement in 19<sup>th</sup> century India vigorously advocated the view that any jihad against the British was haram (illegal and without any Islamic authority), because of the absence of a Muslim head of state (khalifah). Nawab Siddiq Hassan Khan (d. 1890), Nazir Husain Dehlvi (d. 1902) and Muhammad Hussain Batalwi (d. 1919), the three leading figures of the early Ahl-e-Hadith movement, were rightly of the opinion that jihad without a Muslim head of state was illegal (Batalwi, 1876). According to Nazir Husain Dehlavi, the presence of an Imam (the head of Muslim state) is a pre-condition for jihad (Dehlavi,

1971).<sup>5</sup> Nawab Siddiq Hassan also argued that the war of independence in 1857 was a war of treachery, because of the absence of an Imam (Khan, 1882).

In the light of the above discussion it very clear that there is consensus that jihad is a collective duty to be declared, planned and administered by the government where as individuals and non-state actors cannot declare or wage a jihad. This opinion is perfectly logical. If individuals or groups operate freely to declare or wage jihad, then this would amount to a state within a state leading to anarchy and *fitna* (disorder), which is declared worse than homicide by the Quran.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

*For tumult and oppression are worse than slaughter.*

Quran 2:191

Some jihadi groups now justify waging private jihads based on the story of Abdu Busayr Utbah bin Aseed (Addus Salam bin Muhammad, 2003). Briefly speaking, in the sixth year after migration to Madina, the Prophet (PBUH) and the Makkan signed a peace treaty known as Sulh al-Hudaybiyyah.<sup>6</sup> One of the terms of this treaty was that if someone from the Makkans joined the Muslims in Madina, he must be returned to the Makkans; however, if someone from the Muslim community joined the Makkans, he shall not be returned (Bukhari, Hadith No. 2731). While this provision was only agreed orally and was not yet put into writing, a Muslim named Abu Jandal (RA), who had escaped his Makkan oppressors, managed to reach the Muslim camp at Hudaybiyyah and requested their

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<sup>5</sup> He mentions three other conditions for waging jihad: Muslims should have weapons for fighting the enemy; Muslims should have their own country from where to wage war; and finally, Muslims should have sufficient army – half of the enemy's army. Dehlavi, Fatawa, 2:191-193.

<sup>6</sup> It was named after the place where it was signed.



help. Abu Jandal was the son of the Makkan negotiator, Suhayl bin Amr, who demanded the Prophet (PBUH) return Abu Jandal, and the Prophet (PBUH) did so, stating that not doing so would amount to breaching the (yet unsigned) treaty. Abu Jandal, however, escaped from the Makkans to an area outside the jurisdiction of the Muslim State as well as the Makkan's territory.

Abu Busayr was another Muslim who also escaped from the Makkans and reached Madina. The Makkans demanded him back under the terms of the treaty and the Prophet (PBUH) duly returned Abu Busayr to them, but on their way back he ran away and joined Abu Jandal. The number of this group increased as more and more Muslims ran away from Makkah, but could not go to Madina because, under the terms of the treaty, they would be returned. The group chose an area, which was on a Makkan trade route to Syria. The group started attacking Makkan trade caravans and inflicted financial and human losses on them. The Makkans sent Abu Sufyan, who offered the waiver of the condition of the treaty, and requested the Prophet (PBUH) to ask the group to come to Madina to secure their trade route (Bukhari, Hadith No. 2581, Muslim, Hadith No. 1783, 1784).

Based on this precedent, some jihadi groups argue that, just like the group of Abu Jandal and Abu Busayr, any group can carry out jihadi activities and that, there is no need of declaring the same by a head of State (Rehmani, n.d.). This argument cannot be accepted on the following grounds:

- The group of Abu Busayr and Abu Jandal was based outside the territory, jurisdiction and influence of the Muslim State of Madina;<sup>7</sup>
- The group was neither controlled, nor financed by the Muslim state;

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<sup>7</sup> The Prophet was not able to impose the law of Qisas (retribution) on Abu Busir because the crime had happened outside the jurisdiction of the Muslim State of Madina. Abu Busayr himself told the Prophet (PBUH) that you have honoured your treaty and have sent me back but I got my freedom back. After this he ran away and joined Abu Jandal.

- The Prophet (PBUH) had himself returned them describing their requests to join the Muslims as a breach of the treaty of Hudaibiyyah;
- The Prophet (PBUH) never condoned or appreciated their activities;
- The activities of the group were never considered as jihad by Muslim jurists;
- This episode tells us how strictly the Prophet (PBUH) stuck to the provisions of the treaty, even though they caused pain to his companions;
- The group was operating from an area which was under its control, and not from within the Muslim State;<sup>8</sup>

Any presumption that the Prophet (PBUH) was supporting or financing the group would amount to a serious allegation against the conduct of the Prophet (PBUH), an allegation that was not even made by the Makkans who were a party to the bilateral treaty.

No one can, therefore, infer from the precedent quoted above that the activities of the group of Abu Busayr and Abu Jandal can be the basis of declaring and waging jihad by non-state actors in the 21<sup>st</sup> century, where there are entrenched nation states and a nation state system with the global Muslim community. Muslim jurists have rightly concluded, based on the teachings of the Quran and Sunnah that jihad can only be declared, waged or sanctified by the formal constitutional authority, the state. No individual or a group can be given or can take this right as it will lead to fitna and anarchy. The practice, as we so often see it today, is based on misinterpretation and, most importantly, unIslamic.

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<sup>8</sup> The jihadis, therefore, do not even fulfill the condition of establishing themselves outside the state of Pakistan. Any operation from the territory of Pakistan would be against the obligations of Pakistan under International Law and the Shimla Accord – a bilateral treaty between India and Pakistan that normalized relations between the two states after the war in 1971 in which India and the Bengali separatists established Bangladesh, formerly Eastern Pakistan.

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## Then I Will Exert To Form My Own

*Sayyidina Mu'adh (RA) reported that (when) Allah's Messenger sent him to Yemen, he asked him how he would decide (cases). He said, 'I will decide in accordance with Allah's Book (the Quran)'. He asked, 'What, if it is not in the Book of Allah?' He said, 'Then according to the sunnah of Allah's Messenger. He asked, 'And if it is not in the sunnah of Allah's Messenger?' He said, 'I will make ijtiḥad through my judgment'.*

Abu Dawud, 3592

**P**ermanence and change co-exist in human life. This is also true about Islam. Some principles are of a permanent nature and they are called *Muhkamat*<sup>1</sup> in the terminology of the Quran e.g. *Tawheed*<sup>2</sup>, *Prophethood*, *Akhirah* (after life) and human dignity. These are eternal and are not subject to any change whatsoever. Alongside this permanence, there are certain things that undergo change with the passage of time. These changes are essential for the survival and development of humankind. Islam provides the concept of *Ijtiḥad*<sup>3</sup> to cope with change and to keep pace with the onward march of human civilization in terms of scientific, social, economic and philosophical developments. Statesman, poet and scholar, Mohammad Iqbal provides this understanding of the concept.

*The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on*

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<sup>1</sup> Solid, permanent etc.

<sup>2</sup> Oneness of Allah.

<sup>3</sup> It means a constant reinterpretation of the basic teachings of Islam, keeping in view the change in society.

*such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. The eternal principles, when they are understood to exclude all possibilities of change, which, according to the Quran, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature. The failure of the Europe in political and social sciences, illustrates the former principle, the inertia of Islam during the last five hundred years illustrates the latter. What then is the principle of movement in the structure of Islam? This is known as Ijtihad.*

Iqbal, 1934

Ijtihad does not mean creating a new religion, it means interpreting and applying permanent principles of religion to every age. Ijtihad is not simply a technical issue, but rather a human necessity and a demand of the time. For example, trade and business transactions were carried out on camels and in sailing boats, now that has been replaced by ships, airplanes and on the internet. The basic principles of trade and business (honesty, accountability, payment at a fair price, lawful profits, safety of property and keeping one's promise) remain unchanged, but issues arising out of modern business would be interpreted and solved by a reapplication and contemporary interpretation of these fundamental principles in the public interest. It is necessitated, because boat trade is replaced by e-commerce.

Abu Ishaq al-Shatibi,<sup>4</sup> in his popular book, *Al-Mawafaqat*, remarks that the need for ijtihad will remain until Doomsday for the reason that man has to follow *Sharia*, divine law (Shatibi, 1997). *Sharia* provides basic and broad principles, but things change with the passage of time and new

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<sup>4</sup> Abu Ishaq al-Shatibi (1320-1388) was an Andalusian Sunni Islamic legal scholar following the Maliki madhab. He died in 1388 in Granada.

issues arise. In order to address these new issues, the basic and broad principles of Sharia must be interpreted and applied by means of *ijtihad*.

*The word literally means to exert. In the terminology of Islamic law it means to exert with a view to form an independent judgment on a legal question. The idea, I believe, has its origin in a well-known verse of the Quran - 'And to those who exert We show Our path'. We find it more definitely adumbrated in a tradition of The Holy Prophet (PBUH). When Mu'adh (RA) was appointed ruler of Yemen, The Prophet (PBUH) is reported to have asked him as to how he would decide matters coming up before him. 'I will judge matters according to the Book of God,' said Mu'adh. 'But if the Book of God contains nothing to guide you?' 'Then I will act on the precedents of The Prophet (PBUH) of God.' 'But if the precedents fail?' 'Then I will exert to form my own.*

Iqbal, 1934

The word *ijtihad* is derived from the root (*juhud*), which means 'to exert'. *Ijtihad* means to exert more and employ one's full capabilities. In religious terminology, it means to exert one's utmost to address an issue in light of the broader principles of Sharia.

Iqbal continues to elaborate this point:

*The student of the history of Islam, however, is well aware that with the political expansion of Islam, systematic legal thought became an absolute necessity, and our early doctors of law, both of Arabian and non-Arabian descent, worked ceaselessly until all the accumulated wealth of legal thought found a final expression in our recognized schools of Law. These schools of Law recognize three degrees of *Ijtihad*: (1). Complete authority in legislation, which is practically confined to be founders of the schools, (2). Relative authority which*

*is to be exercised within the limits of a particular school, and (3). Special authority, which relates to the determining of the law applicable to a particular case left undetermined by the founders.*  
(Ibid)

Simply speaking, ijtiḥād is of two types: partial and total. Partial ijtiḥād is to form an opinion after having applied the basic principle of Sharia to a smaller commandment. One example of a partial ijteḥād is that of the Battle of Ditch (*Ghazwa-i-Khandaq*). After the battle, the Prophet (PBUH), commanded a group of people: ‘None of you will say his Asr prayer till he reaches *Bani Quraizah*’. The time for Asr set in before they reached their destination.

They were divided into two groups. One was of the opinion that they would not say their prayer, until they reach the destination, as they were commanded so. They based their opinion on the very words of The Prophet (PBUH). The other group held the opinion that they are getting late for Prayer and they should offer their Prayers as the purpose of the commandment was to reach as early as possible. On their arrival, when they mentioned this to The Prophet (PBUH), he did not chide or reprimand anyone of them (Bukhari, Hadith No. 4119). It means that he approved the interpretation of both the groups.

Total ijtiḥād means to rise above the level of popular thinking in any given situation to form a higher opinion in the greater interest of Sharia. In the Prophet’s lifetime, the Treaty of Hudaibyyah<sup>5</sup> is the classic example. The Prophet acted in the light of revelation and his acts are called Sunnah, which is the second source of ijtiḥād. We should look at the examples from Sirah in a broader perspective. This treaty was unilaterally concluded as all the conditions laid down by the *Quraish* were accepted by the Prophet Muhammad (PBUH). Umrah<sup>6</sup> was dropped. The word *Rasulullah* (Prophet of Allah) was erased from the text.

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<sup>5</sup> In the sixth year after his migration to Madina (March 628).

<sup>6</sup> Visit to Makkah.



All the companions were unhappy; in fact, they were angry. Umar (RA) complained to the Prophet (PBUH) and remarked that they had not concluded this type of treaty, even in the Jahaliyyah period when they were weak. Now they had Divine guidance and were relatively powerful. Nevertheless, the Prophet (PBUH) displayed far-sightedness. He rose above the ground realities and transient benefits and looked to the future. History has witnessed the ramifications of this momentous treaty. The Quran (48:1) refers to it as, *Fath-i-Mubeen* (Verily We have granted thee a manifest victory). History proved that this treaty turned out to be a blessing in disguise for believers and it paved the way for the further spread of Islam.

Take another example from the life of a renowned companion of the Prophet (PBUH), Sohaib Rumi. When Sohaib Rumi was persecuted by the Quraish, he emigrated to Madina. The youth of the Quraish stopped him and robbed him of his money, while he was on his way to Madina. Sohaib Rumi knew that one who is killed defending his property is a martyr and he also knew the merits of martyrdom (*Shahadah*); still, he did not resist and handed over all his possession to the young thieves. Sohaib Rumi dropped the idea of being blessed with shahadah and handed over all his belongings to the youth. He saved his life and emigrated to Madina to live and work for the whole of his life in the greater cause of Islam. This is an example of a total ijtiḥad. From the above examples, it is clear that a total or partial ijtiḥad is possible in relationship to any religious injunction or command.

Today, we need a total ijtiḥad that will lead to a wholesome reconstruction of religious thought. Iqbal had started this gigantic task of the reconstruction of religious thought as early as 1929. The immediate and urgent demand of the present day is that this should be carried out. This reconstruction must take place by means of a total ijtiḥad, a task for which our ulama are not equipped. Due to the inadequacy of our scholars and a misinformed ummah, the process has not yet begun.

Not only is ijtiḥad desirable and obligatory in Islam, it is also an act of worship that leads to spiritual reward. The significance and merit of this

ijtihad is such that, even if somebody makes a mistake in the process of it, he will also be rewarded. Amr Ibn Al-Aas (RA) reported that the messenger of Allah (PBUH) said the following on this subject.

*When a judge gives a decision, having tried his best to decide correctly, and is right, he will have a double reward; and when he gives a decision, having tried his best to decide correctly, and is wrong, he will have a single reward.*

Bukhari, Hadith No. 7352

It appears from the above tradition that for the first person, there are two rewards: one is for the effort that he made and the second is for his correct decision. Whereas for the second person, there is only one reward for his effort provided and his good intention. This settles another point; ijtihad must continue under all circumstances, even when we make mistakes. Unfortunately, we have stopped making ijtihad, lest we make mistakes. This is contrary not only to the demands of the time, but also to the teachings of Islam. This is why the global Muslim community is in a state of stagnation and disgrace; without change further humiliation will be our destiny.

Ijtihad is obligatory, but it is also a sensitive issue. Not every believer can qualify for it. There are a number of pre-requisites for a person to be able to perform ijtihad. Some of them, as laid down in our classic books, are as follows:

- He is well versed in Arabic language.
- He is well versed in the Quran.
- He is a scholar of Hadith.
- He has studied the opinions of earlier great jurists.
- He is conversant with *Usul-at-Tafseer* (principles of exegesis), *Usul-al-Hadith* (principles of Hadith criticism) and *Usul-al-Fiqh* (principles of jurisprudence).

- He understands the spirit of Islam and has the knowledge of objectives of Sharia.
- He practically follows and carries out the commands of *Deen-i-Islam*.

If we measure the scholars around us by this yardstick, we will find quite a number of those who fulfill these conditions, but still the doors of *ijtihad* do not open and we face stagnation. Mohammad Iqbal (1934) has severally criticized this situation.

*The closing of the door of Ijtihad is pure fiction suggested partly by the crystallization of legal thought in Islam, and partly by that intellectual laziness which, especially in the period of spiritual decay, turns great thinkers into idols. If some of the later doctors have upheld this fiction, modern Islam is not bound by this voluntary surrender of intellectual independence. Zarkashi writing in the eighth century of the Hijrah rightly observes: 'If the upholders of this fiction mean that the previous writers had more facilities, while the later writers had more difficulties in their way, it is nonsense; for it does not require much understanding to see that Ijtihad for later doctors is easier than for the earlier doctors. Indeed, the commentaries on the Quran and Sunnah have been compiled and multiplied to such an extent that the Mujtahid of today has more material for interpretation than he needs.*

One of the major causes of this behaviour (considering that doors of *ijtehad* are closed) is a belief in personality cults. Muslims do not want to deviate from the verdicts and opinions of their earlier jurists. They do not encourage and approve of intellectual and academic criticism. However, we don't find this type of attitude at the beginning of Islam. The early history of our jurisprudence does not reflect this intolerance. The classic example is that of Imam Muhammad and Imam Abu Yusuf, the celebrated students of Imam Abu Hanifa, who differed with his teacher on almost 85% of the

issues they considered (Hamidullah, 2007). Perhaps more significantly, we have many examples where the companions of the Prophet (PBUH) differed and argued with him.

In spite of this rich tradition of debate, criticism and difference of opinion remain something of a taboo in Muslim communities. When I was studying law in the United Kingdom, I was amazed to find the most junior lecturers leveling scathing criticism on the decisions of the House of Lords, the highest courts of Great Britain. In their criticism, they would lay bare the merits and demerits of these binding and precedent setting legal decisions.

The fact of the matter is that criticism has acquired great significance in the modern education system. To evaluate and criticize the opinions of great men is not unusual, it is a preferred methodology of learning. This is one of the reasons why Western societies have developed critical thinking and, as a consequence, there is a fresh addition to the knowledge of every moment.

وہاں بدلتا ہے لمحہ لمحہ، یہاں بدلتا نہیں زمانہ

*There the change takes place every moment but here the Time does not change.*

Iqbal, 2002

Muslims have marked a circle of sanctity around their elders. Differing even a little with them amounts to blasphemy and is considered heresy. Yet having a difference of opinion with one's elders, and having respect for them are two different things. These two distinct things are now confused in the Muslim world.

Is it not historically true that a large number of companions of the Prophet (PBUH) differed with him on the proposed terms and conditions laid down in the Treaty of Hudabiyah? They made their concerns and very serious reservations clear. There are many instances of difference of

opinion to be quoted from the period of Khilafat-i-Rashidah.<sup>7</sup> Is it not correct that Imam Abu Yousaf, Imam Muhammad and Imam Zuffur differed with Imam Abu Hanifa on many issues? We know that the pupils<sup>8</sup> remained respectful to their teacher in spite of their difference of opinions.

Muslims should give up the claim that there is no sixth opinion beyond the five recognized legal schools of Islamic Law (Hanafi, Shafi, Maliki, Hanabali and Jaffary-Shia). There can be other opinions as well. Most Islamic scholars of both past and present times agree on this point. Abdus Salam (d. 1262), Imam Shaukani (d. 1839), Ashraf Ali Thanwi (d. 1943) and Shaikh Mustafa Al-Muraghi (d. 1945), to mention just a few of them, have stressed upon the need for ijtihad.

Shah Waliullah (d. 1762) initiated an excellent effort of the total ijtihad in the South Asian Subcontinent. He rightly stressed the communal structure of Islam and its social justice. The Jihadi Movement of Syed Ahmad Shaheed (d. 1831), Deoband, Jamia Millia, Nadwa-tul-Ulema<sup>9</sup>, Jamat-i-Islami, Jamiat Ulema-i-Hind, Shibli Nomaani, Sir Sayyid Ahmad Khan and Mohammad Iqbal, were, in one way or the other, deeply influenced by Shah Waliullah. But, with due respect to Shah Waliullah, as I consider him a great mind in our history, I dare say that even he could not correctly perceive the dangers of the modern times. The new issues of the present day had already reared their heads in his time and Shah Waliullah remained indifferent about new developments in the natural as well as the social sciences taking place then in the West.

In the age of Shah Waliullah, the Renaissance in Europe had already started, rather the Industrial Revolution was beginning. European traders, missionaries, tourists and scientists were busy in their specific fields. The British conquered Madras in 1639 and Bombay in 1661. By virtue of their

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<sup>7</sup> Caliphate of first four Caliphs after The Prophet (PBUH).

<sup>8</sup> Called Sahibain (Yusuf and Muhammad) and Shaikhain (Abu Hanifa and Abu Yusuf); we commonly find such expression in Islamic Fiqh books. The ruling is on the Fatwah of Shaikhain.

<sup>9</sup> Three major seminaries of Islamic learning in India.

developments in science and technology, the Europeans occupied most of the coastal areas of the subcontinent. Shah Waliullah did not pay any heed to these new developments.

Shah Waliullah discussed in detail the rules and issues of jihad and qital, but gave little space to *dawah* (propagation) work. His writings are mostly silent on this important issue of religion. Militant thinking has dominated and still dominates the minds of Muslim youth, whereas Islam wants to develop dawah-oriented thinking among its followers. Deen owes its existence to dawah and in future, it will be sustained by it. The Jihadi movement of Syed Ahmad Shaheed in India (d. 1831), Ikhwan-al-Muslameen<sup>10</sup> and the history of Taliban<sup>11</sup> are witness to the fact that despite the sacrifices of millions of youth, they could not make Islam a dominant force. That is why the pen is more important than sword in Islam. The religion of Islam began with a simple command from the Quran, 96:1: *Iqra*, which means read. The Quran does not begin with the sword. That makes the difference. The result of our misplaced emphasis is before us.

Long before Shah Waliullah (d. 1773), Galileo (d. 1642) and Newton (d. 1727) had brought about revolution in the field of sciences. Shah Waliullah did not notice these scientific developments. His classic work, *Hujjatullah Al-Baligha*, was published in 1870 for the first time, whereas Europe had been printing and publishing books for the last four hundred years.

I am a great admirer of the services of Shah Waliullah. He rendered the Quran into Persian for the first time and it opened an avenue for understanding the Divine Revelation. His Madressah, Raheemia, played a pivotal role in spreading Islamic learning. I am not criticizing him here, but rather stating that there is an urgent need of a total ijtihad. The Muslim community needs many people like Shah Waliullah who, at every time, at many places can reinterpret the golden principles of Islam in ever changing

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<sup>10</sup> Muslim Brotherhood of Egypt founded by Hasaan-al-Banaa.

<sup>11</sup> Of Afghanistan who were bombed and toppled by the Americans after 9/11.

circumstances. Unfortunately, this process has stopped in the Islamic world. After Ibn Taiymiah (d. 1328), Muslims have had no one worth the name except Shah Waliullah. After which there has been a prolonged deadly silence.

Ijtihad also means that the leadership of Muslims should be qualified enough to address the new issues confronting the ummah at both individual and communal levels. Muslim leaders should be so acquainted with the spirit of Islam, Sharia and modern developments that they are able to solve the problems of the Muslim community. They must be knowledgeable, wise and committed to the cause of Ijtihad. They should have the ability to exploit the forces that operate in the vast universe and make them to serve the purpose of Islam and humanity.

Unfortunately, our situation today is quite the opposite of what Islam expected us to create. For the most part, our leadership is in the hands of elites who are devoid of intellect and knowledge, and have neither sublime faith nor higher morality. If they possess anything at all, it is a lust for power and wealth. They pretend their likeness and sympathy for Islam, when they are in need of a vote to perpetuate their rule. The irony is that the Islamists, in general, become a source of strength for the corrupt ruling elite. Take the examples of General Zia-ul-Haq of Pakistan<sup>12</sup> and General Omar Bashir of Sudan.<sup>13</sup> The Islamists, suffering from the delusion that these leaders would enforce Islam, supported both.

This intellectual sterility has led to the fall of all empires, including those of the Muslims. Sayyed Abul Hasan Nadwi (Nadwi, 2005), writes about the downfall of Turkish Empire:

*The greatest malady that the Turks were afflicted with was their stagnation; the intellectual stagnation as well as the stagnation in the arts of war and military organization. They completely forgot the*

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<sup>12</sup> Military dictator who imposed military rule in 1977 and died in 1988 in a plane crash; he introduced certain measures in the name of Islamization.

<sup>13</sup> He led a military coup in 1989.

*ayah of the Quran (8:60): 'Prepare against them whatever arms and cavalry you can muster, that you may strike terror in (the hearts of) the enemies of God and your own'. They also forgot the saying of Prophet Muhammad (PBUH): 'the word of wisdom is the lost object of the believer, wherever he finds it, he is more entitled to it.*

Not only the Turks and their intellectual and religious circles, but also the whole Muslim ummah was undergoing a period of academic stagnation and intellectual decline at this time. The intellect seemed exhausted and the mood depressed. If Muslims do not take the 8<sup>th</sup> century as signaling the beginning of their intellectual decline, then there is no doubt that the 9<sup>th</sup> century of Hijrah was the last century to witness signs of creative thinking, ijtiḥad, the promotion of poetry, literature, sciences and the arts. If you study the biographies of religious scholars of the last centuries, you will not find a single name to which you could apply the word genius, nor anyone who produced something original. There are a few exceptions in the last centuries, scholars who rose far above the ordinary academic level' (Nadwi, 2005).

The same painful state of affairs that was observed in the Turkish Empire (of 19<sup>th</sup> century) continues today: same inertia, the same ignorance. Muslims face the same dangers and deterioration; same exhaustion and same depression. They do not have intellectually courageous scholars. The Muslims have not produced a single genius scientist, during the last five hundred years, who had changed the world. But look at the list of European philosophers, scientists and scholars of the same period. In the field of science, there are Copernicus, Bruneo, Galileo, Keplar, Newton, Darwin and Einstein. In philosophy, there are Hume, Hegel, Kant, Spinoza, Bacon, Voltaire, Schopenhauer, Nietzsche and Bergson. In economics, they have intellectual giants like Smith, Ricardo, Malthus, Marks and Keynes. In literature, they have stalwarts like Milton, Shakespeare, Wordsworth,



Shelly, Keats, Tolstoy and Victor Hugo,<sup>14</sup> and in psychology, celebrity scholars such as Freud, Adler, Jung and James.

The West produced a long list of luminaries in almost every field during this period. If you visit any street in London, you will find street signs carrying the names of the scientists and scholars, and the period during which they had lived there. The houses they lived in are still intact and are so well preserved that it looks that the owners have just left their houses and will soon be back for dinner. On the other hand, we have wiped out all the vestiges of our elders in the name of a revival of Islam. We have destroyed invaluable treasures of centuries gone by in a few days. What more horrific act than this could there be! What a denial of our history! What a civilizational blindness!

I have argued above that Islam needs a total ijtehad. Islamic thought needs a total reconstruction, keeping in view the fundamental developments that have occurred during the last five hundreds years. However, for argument sake, I can identify a number of issues that call for an urgent ijtihaad and request the best among us to look into these and begin working toward solutions.

## **Muslim Minorities**

What should the behaviour of Muslim communities or individual Muslims be in areas where they are living as a minority? Is it binding on them to observe the laws of the countries they live in, despite the fact that the laws of these countries differ from certain Islamic principles? Our books of Fiqh (Islamic Law) do not address these issues, as these books were written when Muslims were the ruling elite. In these books, it is presumed that Muslims are the majority population and have their own governments, so the issue of Muslims as a minority is not discussed. Muslims have, therefore, been brought up in this delusional paradigm, and

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<sup>14</sup> Muslims of Indian subcontinent have produced great poets like Bedil, Ghalib and Iqbal.

suffer from a majority mentality, which clouds their understanding and decision-making.

This has done the Muslim ummah great harm because, as the Muslim minority has adopted the majority mentality, it has given birth to a number of problems, especially in Europe and America. Due to this attitude and its ensuing actions, a negative perception has developed about Islam and Muslims. Umar Bakri,<sup>15</sup> the former head of Hizb al-Tahreer,<sup>16</sup> during his interview with a British newspaper, once claimed that it is part of his faith that he hoist a flag of Islam at 10 Downing Street (the British Prime Minister's house and office).<sup>17</sup> Is it proper in Islam to bluster and express such political rhetoric? Is it proper within Islam to create such friction, when Muslims are living in the United Kingdom, and enjoying all the protections afforded to its citizens? This irresponsible attitude is creating a plethora of serious problems for Muslim minorities settled in the UK and elsewhere. If this attitude, this behavior is not Islam, and definitely it is not Islam, then we should give up such blustering.

### Rights of Minorities

What are the rights and duties of minorities living in Muslim communities or states? Our books of Fiqh still look at minorities in the perspective of new conquests, that they are *Zimmi*.<sup>18</sup> Their dress would be different from that of Muslims at that time and they would pay *Jizyah* (war

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<sup>15</sup> Omar Bakri is a Syrian Salafi Islamist militant leader, He was instrumental in developing Hizb ut-Tahrir in the United Kingdom before leaving the group and heading Al-Muhajiroun.

<sup>16</sup> Hizb ut-Tahrir (*Party of Liberation*) is a radical, international, pan-Islamic political organisation, which aims at the re-establishment of the Islamic Khilafat (Caliphate). The organization was founded in 1953 as a Sunni Muslim organization in Jerusalem by Taqiuddin al-Nabhani, an Islamic scholar and appeals court judge. Since then Hizb ut-Tahrir has spread to more than 50 countries.

<sup>17</sup> <http://www.independent.co.uk/news/uk/this-britain/i-always-say-i-want-to-see-the-islamic-flag-in-downing-st-54533.html>

<sup>18</sup> Protected people.

tax). This matter must be reconsidered; are the same principles to be applied in the case of minorities living in Pakistan, Iran and Indonesia, all of which are settled Muslim majority states with written constitutions guaranteeing fundamental rights to all citizens without any discrimination on the basis of creed or religion?

Political philosophy, constitutional law and international law have made tremendous developments with respect to the protection of rights of minorities, and this has been reflected in the constitutions of modern Muslim countries. Yet, our collective religious mind does not support these developments. Our Fiqh needs to be revised in the light of advances made for the protection of minority rights during the last fourteen hundred years, especially after World War I. When we maltreat minorities in our countries, our image is distorted at national and international levels. The argument has been made that the maltreatment of minorities is characteristic of Islam, and that the ummah has been conditioned to this practice. We need to address this issue; And we need to improve our image, not to further distort it.

## **Women Rights**

Opinions and laws are formulated in a specific social milieu. Similarly, in the Muslim laws, opinions and laws relating to women were formulated in a specific political and social perspective within the context of a different time. National and international laws have changed tremendously through the developments of the last one thousand years, but religious interpretations have not been made compatible with them. As a consequence, the perception has emerged that women are not equal to men in Islam, that they have no equal rights. This perception is erroneous.

Islam is a religion of human dignity and equality. We must reevaluate the laws relating to women, especially with regard to second marriage laws,

laws of evidence, Hudood Ordinance<sup>19</sup> and others. We should also review whether our expulsion of woman from our cultural and religious activities is justifiable, or is it purely based upon patriarchal paradigm?

### Financial Matters

We are still mired in the first century in respect to financial doctrines. Economics and finance have completely changed during the last four hundred years. Both have undergone a change, not only at local and national levels, but issues of economics and finance are both now internationally-oriented to a greater extent. The issue of interest has assumed a greater significance in the modern economic system. It is an integral part of the present economy. Muslims have declared interest *haram*, but have not worked out any alternative to it; rather they have, on one pretext or other, accepted it as *halal* (lawful).

What exactly is interest? Is there any difference between *Ribaa* (prohibited in Islam) and interest? To address this issue, serious thinking and reflection is required. Is interest absolutely *haram* (unlawful) or are only some of its types or manifestations unlawful? What shall we do when interest is entrenched in international trade? If interest is absolutely *haram*, then how will the modern banking system run? How should Mudaarabah or Mushaarkah<sup>20</sup> be operated? How should the issues of insurance and prize bonds be addressed? How would we receive the savings from the people and how would they be protected and their money invested? How should the people's money be saved as much as is possible from the harmful effects of depreciation and inflation? How do we deal with non-Muslims in various economic and financial dealings? Insurance, international trade, bonds, stock exchanges, imports and exports and electronic transactions are some of the financial areas that did not exist,

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<sup>19</sup> Hudood Ordinances were introduced by General Zia-ul-Haq, the military dictator of Pakistan (1977 - 1988) as part of his Islamization process.

<sup>20</sup> Modes of Islamic banking.

when classical Muslim jurists were developing *Fiqh*. The consideration of these issues demands careful study and analysis for which we are not ready and equipped. Modern Islamic literature on economics is not only scant, but where it does appear it is superficial. We need serious Islamic thinkers parallel or superior to Adam Smith and Karl Marx to challenge the irrational orthodoxy of the Islamic economic thinking.

## Jurisprudence

Jurisprudence and law are special disciplines for Muslims. The extraordinary codification of *Fiqh* in the earlier period is clear proof of it. Law is an on going process that changes and develops with social evolution. The greater the life is becoming complicated, the more the law is expanding. We are still working within the legal framework that existed one thousand years ago and which does not cater to the needs of the present day. New disciplines came into being in the modern times. There has been a tremendous progress and development in some areas of life but we have ignored them. Banking, insurance and communications to quote a few of them. We have no guidance for these complicated issues from the Islamic point of view, but the irony is that we do not accept these issue as issues.

Criminal law in our *Fiqh* is mostly a personal matter. Modern jurisprudence has quite a different approach in this context. Civil matters, in the modern jurisprudence, are personal affairs, while criminal matters are between the individual and the state. Take, for example, a situation in which Akbar kills Aslam. When Akbar is prosecuted and his trial starts in a court of law, it is referred to as the state versus Akbar. This means that Akbar has committed a crime against the society at large and the state is acting on behalf of the society. The state investigates the matter and metes out punishment for Akbar, to the society and for Aslam as well.

When Islam considers murder a personal matter, it gives the right of punishment to the *wali* (legal heir or guardian) to forgive the culprit or

receive blood money (diyat). In some cases, the murderer can become the legal heir and forgive himself, which is nonsense. A few contemporary religious scholars have worked on this issue and have made some headway. They argue that some crimes of this nature could be brought under the heading of *Fasad Fil-ard*,<sup>21</sup> wherein the state is a party to the transgression and the courts have the right to refuse to forgive despite the fact that legal heirs have waived the offence, for free or for consideration.

There was no such clear-cut division of law, between civil and criminal, when the Muslim Fiqh was codified. Today, this division of law is recognized and accepted by all the established legal systems of the world. For this reason, it is imperative that we consider these issues of jurisprudence seriously. We should look into the matter and see whether crimes of this nature could be brought under the heading of *Fasad Fil-ard*. This distinction is very significant. After having accepted this principle of jurisprudence, we will need to change many laws. Islam has laid great emphasis on *maruf* (what is accepted and/or prevalent in society). The Quran is very clear about it. One of the early jurists, Imam Abu Hanifa, accepted this as a basis for interpretation and application of Islamic laws. With contemporary global acceptance and application and early Islamic precedents, Muslims need to consider this aspect *maruf* in the development of modern laws and jurisprudence.

### Worldly Education

Are religious and secular education two separate kinds of education? Do they create two separate types of knowledge? Is it the combination that requires careful consideration? Is the acquisition of scientific knowledge as important as learning Fiqh or it one not worth pursuing?

Muslims treat religious education as a matter fit for reward in the hereafter and secular education as a worldly matter, perhaps even a sin.

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<sup>21</sup> Public disorder, a term in Islamic Law that allows the state gets certain rights, one of them being not to forgive.

But even if Muslims do not treat secular education as a sin, they underestimate its value. This has resulted in the expulsion of the Muslim religious class from the circle of modern education. Furthermore, our religious minded youth have adopted a negative attitude towards modern education that prevents them from making any significant progress in modern life.

This is a question of extreme significance for Muslims. This is the question of life and death for Muslims and calls for an ijtiḥād. Muslims need to revise their educational curriculum and methodology of teaching in the light of this ijtiḥād.

I have only referred to a few of the issues facing the modern Muslim ummah as a matter of principle and example. Much more must be explored and is required to be done. The Organization of Islamic Conference should shoulder this responsibility. It should draw up a list of topics first, and then prepare a detailed questionnaire on each topic. Then topics with questionnaires should be sent to Islamic scholars all over the Muslim world to seek their opinions. When OIC receives the opinions of scholars, it should then circulate these widely to other scholars and seek their comments. This could lead to a very productive exchange of perspectives. After that process an international conference should be convened, where the ulama and scholars gather together and, after mutual consultation and discussion, reach a consensus on various issues. Rabita Aalim Islami, Motamar Aalim Islami and other prestigious religious institutions of Muslims can also take up this task to achieve the desired goals and objectives.

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**Part Three**  
**Miscellanea**



## Epilogue

### Out of Deep Slumber, Arise

دریائے تو دریاست کہ آسودہ چو صحرا است  
دریائے تو دریاست کہ افرون نشد و کاست  
بیگانہ آشوب و نہنگ است چہ دریاست  
از سینہ چاکش صفت موج روان نیز  
از خواب گراں، خواب گراں، خواب گراں نیز  
از خواب گراں گراں نیز!

*See, thy ocean is at rest,  
Slumberous as a desert waste;  
Yea, no waxing or increase,  
Ever disturbs thy ocean's peace.  
Never thy ocean knoweth storm,  
Or Leviathan's dread swarm:  
Rend its breast and, billow-wise;  
Swelling into tumult, rise!  
Out of leaden sleep,  
Out of slumber deep Arise!  
Out of slumber deep Arise!*

Iqbal

There is a reason for this clarion call. As Muslims we have to decide how we want to be in this world. We must determine, through actions and deeds, what kind of people we are to be. The Quran has made this principle very clear:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*Allah does not change a people's lot, unless they change what is in their hearts.*

Quran 13:11

So, let them arise out of deep slumber and reform themselves for a better living or wait until Allah brings about His decision (Quran 9:24), and His decision may not be to your liking (either further tribulations or substitution with a new people):

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

*These are (only) the vicissitudes, which we cause to follow one another for mankind.*

Quran 3:140

وَأَن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

*He will substitute in your stead another people; then they would not be like you!*

Quran 47:38

**Out of Deep Slumber, Arise!**

حاصلِ عمرِ نثارِ رہِ یارے کردم  
شادم از زندگی خویش کہ کارے کردم

*I have scarified all the gains of my life at the walkway of my friend;  
I am happy from my life that I have done something.*



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The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore, my heart greatly rejoiceth; and with my song will I praise Him.

Psalm 28:7

My God, my thanksgiving is small before Thy great boons, and my praise and news-spreading shrink beside Thy generosity toward me!  
Thy favours are many –my understanding falls short of grasping them,  
not to speak of exhausting them!

Zain-ul-Aabideen





Islam is the most recent (and final) revelation of divine guidance provided for humanity to shape their individual as well as their collective lives. Its promise of peace and prosperity led to the formation of a pure and sublime community over 1400 years ago. In this setting, Muslims created an excellent and unmatched civilization that pushed the frontiers of human existence, knowledge and development.

This community remained a beacon of light for humanity for almost a millennium. The world was watching this glorious civilization, embracing its discoveries of intellect and practice but in time, the civilization faltered, and the development of Muslims and their civilization slept. During this deep slumber, the Muslims, looking to their glorious past, cried: Our father was King.

Muslims need to carry out a serious introspection and generate fresh ideas that will result in the creation of a new world. It is imperative for their survival, and to avoid the stagnation of a living death. In this book you will find my dream of such a new world.

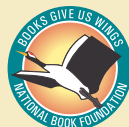




Zafarullah Khan holds a Master's degree in International Relations from Quaid-e-Azam University, Islamabad; a Bachelor of Laws (Honours) from City University, London; a Postgraduate Diploma in Bar Vocational Studies from the University of West of England, Bristol; and is Barrister-at-Law from Lincoln's Inn, London. He also has a *Shahadah Aalimia* (Master of Arts in Islamic Studies) from *Wifaq-ul-Madaris-ud-Diniyyah*, Pakistan.

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